The Reconciler of Religions:

OR,

A brief Decider of all Controverſies in matters of Faith.

Dedicated to his honoured Friend

Mr. *LAURENCE DIBUSTY*,

Merchant of

LONDON.

AND

Preſented to all ſuch Schiſmatiques, Sectaries, and Hereticques as truly Penitent, heartily deſire to walk in the true way, and humbly beg of God to lead them thereunto, and direct them therein.

By *A. S.*

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Veritatem tantum & pacem diligite, Zach. 8. 19.

Ye ſhall not do, every man what ſeems right to himſelf (but) what I command thee, this do to the Lord, Deut. 12. 8, & 32.

τοῦτο ποίει, καὶ ζήσῃ, Luc. 10. 28.

זה היורה

Hereunto is added a true Relation of the great Miracles, and admirable Wonders of God, now daily wrought by a Roman Catholick Prieſt, in and about the Cities of *London* and *Weſtminſter*.

Printed in the Year, 1663.

And now I ſay unto you, refrain your ſelves from theſe men, and let them alone: for if this Counſel, or this Work be of men, it will come to nought: But if it be of God ye cannot deſtroy it, leſt ye be found even fighters againſt God, Acts 5. 38, 39.

Let God ariſe, and let his Enemies be diſpers'd, *Pſal.* 67. 1.

The Epiſtle Dedicatory.

To his honoured Friend, Mr. *Laurence Dibuſty*, Merchant of *London*.

SIR,

1. BLeſſed *are they that have not ſeen, and have believed*, John 20. 29. *Bleſſed are the eyes that ſee the things that you ſee; for I ſay unto you, that many Prophets and Kings deſired to ſee the things that you ſee, and ſaw them not: and to hear the things that you hear, and heard them not*, Luc. 10. 24. In fine, *Bleſſed are the clean of heart, for they ſhall ſee God*, Matth. 5. 8. Bleſſed then are you, honoured Sir, and all good Roman Catholicks, becauſe ye truly believe in Jeſus Chriſt, whom viſibly ye have not ſeen. Bleſſed are your eyes that daily ſee the great works of God, wrought through his Omnipotent Power by one of your own Faith and Religion. Bleſſed and a thouſand times bleſſed are you, who are clean of heart, and think in goodneſs of good God, and of thoſe his moſt admirable and wonderful works.

2. But contrariwiſe unhappy are the Sectaries and Heretiques that believe not truly in Chriſt, nor the myſteries of Faith, becauſe they cannot ſee them by natural Reaſon, or humane Wiſdom. Unhappy, and thrice unhappy are their eyes, becauſe they ſee the wonderful work of his Wiſdom wrought before them, and yet will they not truly believe in him. Unhappy and an hundred thouſand times unhappy are they poor wretches of unclean heart, that think ill of the Lord; and at-

tribute thoſe his moſt holy and miraculous Works to Sorcery and Witch-craft.

3. *Wo be to thee* Weſtminſter, *woe be to thee* London (if now you be not converted) *for if in Tyre and Sidon had been wrought the Miracles, that have been*, and daily are *wrought in you, they had done Pennance in hair-cloth and aſhes long ago.* You have ſeen and daily ſee Devils caſt out of poſſeſſed Bodies, the Blinde reſtored to their ſight, the Deaf to their hearing, the Dumb to their ſpeaking, the Lame to their going: In fine, all infirmities cured before your eyes, by a Member of the Holy Roman Catholick Church, in confirmation of her Faith and Doctrines, which are the Signes Chriſt himſelf told his Diſciples *ſhould follow his Church*, Mark 16. 17, 18, *&c.* Why then wou'd you not believe? in your own Conventicles or Sects there is no ſuch, neither ever was, nor ever ſhall be, as hereafter wee'l prove.

4. I confeſs I have lately ſeen a Pamphlet come forth, intituled, *The great and wonderful* MIRACLE *wrought by Maſter* Cheeſeman, *and Mr.* Beſt, *and others, upon one* George Brokingham, *living near the Three Cranes in* Thames-ſtreet, *who had ſold his Soul to the Devil for 22. years, and thereupon gave him a bond written with his own Blood.* But after a ſerious examination and diligent inquiry, I found their Miracle was but vain words, and lying wonders. Or if there has been any ſuch, I am ſure of it, he is yet ſtill as ill as before; for out of the Catholique Church, no man can work ſuch Cures. Therefore if there has been any ſuch, I ſay, and that he be yet alive, let him be produced, and brought to the King of *Portugal's* Ambaſſador's Chappel in *Wilde-ſtreet*, and there a Roman Catholick Prieſt will pray to God for him, exorciſe him, and by Gods help caſt the Devil out of him, and cauſe the evil ſpirit to reſtore the Bond back viſibly to the view of the world.

5. In the mean time, honoured Sir, be pleaſed to receive this little Gift, and give God hearty thanks that we have lived to ſee, what to our conſolation, joy, and exaltation we ſee. For your admiration that ſome depart from the Holy Man of God but half cured, others but a little better, others, in fine, nothing bet-

better at all. Know Sir, that even in this the admirable works of God, do admirably appear. For firſt God beſtows his Graces and Gifts as he pleaſe, to one ſo, to another ſo: *Who was or is his counſellor?* Secondly, he ſees ſome oppreſſed, or infirm, are riper then others; that is, he ſees it more to his Glory and better for ſome Patients as yet to ſuffer, then that they ſhould be delivered or cured. Thirdly, ſome Patients come better prepared to receive the Grace of God then others. Fourthly and laſtly, ſome Oppreſſions and Infirmities are eaſier (in our capacity, though they be all alike to God) ſome harder to be cured. Whence the Apoſtles themſelves could not preſently cure all. *There are ſome ſorts of Devils which cannot be expelled but in prayer and faſting*, Mat. 17. 21. Why then may not ſome ſorts of Infirmities alſo be eaſier, ſome harder, ſome ſooner, ſome later cured? we muſt not enter into the inſcrutable Judgements of God. Its enough for us that we daily ſee thouſands and thouſands of Miracles and Cures, not onely by halves and by parts, but alſo wholly and perfectly wrought by a Catholick Prieſt upon Catholicks, and Proteſtants of all ſorts, of all ſexes, and of all ſiſes.

6. For my part I have ſeen with mine eyes ſome oppreſſed and infirm even Roman Catholiques, who came to the Holy Man, unprepared (as afterwards it appeared) or unripe; to whom he did what he could, and did not deliver, nor cure them, but diſmiſſed them then, adviſing them to confeſs their Sins to a Prieſt, and come again better prepared to receive the Grace of God. Which when they had done, and came the ſecond time, they were without delay perfectly delivered and cured, thoſe from their great infirmities, as Deafneſs, Blindenſs, Lameneſs, &c. theſe from Witch-craft and Devils; of which I could and would produce inſtances (as in due time we may) had not the things been already ſufficiently known to the world.

7. Otherwiſe of ſuch delayes and imperfect Cures (if we may ſo call any cure done by God) we have an example in the Holy Scripture, *Mark* 8. 24. 25, 26. where Chriſt himſelf the moſt perfect of Miracle workers curing a blinde man: firſt reſtored him to ſuch a ſight, as that *he ſaw men as it were trees walking.*

ing. Afterwards he perfectly cured him, ſo that *he ſaw all things clearly.* Therefore let no man murmur againſt God, or againſt his Saints; let no man deſpair, but let every one that will come to the Grace of God, come on with a faithful, and clean, and well prepared heart; with great confidence in God, with hearty ſorrow for his Sins, and with a firm purpoſe to amend his life; and ſo God will deliver him, and reſtore him to what health he ſees moſt to his Glory, and the good of his Soul. *Amen.*

Sir,

Your moſt affectionate
Friend and Servant

A. S.

The

The Epiſtle to the Proteſtant or Sectarian Reader.

SIR,

IF you deſire to make good uſe of this little Book, before you begin to read it, ſay from your heart to God: Lord thou knoweſt all things, and nothing is hid from thine eyes. Thou knoweſt the way of Holineſs and Truth, and the paths of iniquity and wickedneſs are abominable unto thee. See therefore Lord and conſider the way wherein I walk; and if it be pleaſing to thee let nothing put me out of it. But if it be not right and leading unto thee, for thy ſelf ſake, Lord deliver me from it. Take away from me the ſtony and incredulous heart, and give me a fleſhy and faithful heart, that may ſeek thee in ſincerity, and finde thee in verity. Let not the Spirit of Obſtinacy hinder my good, nor the Spirit of Raſhneſs haſten my evil: but let thy good Spirit lead me into the right Land. Lead me, Lord, in thy Way, and let me enter in thy Truth. Let my heart rejoyce, that it may love and fear thy Name. Lord, what will you have me do? Speak, O Lord, becauſe thy ſervant heareth. I am thy ſervant, give me underſtanding to learn and do thy will, for Jeſus Chriſts ſake. Amen.

This ſaid, take your Bible, ſit down, and recollected in minde, read leaſurely and without prejudice or partiality, conferring diligently (when you think it fit) the places of Scripture (or ſenſe thereof) herein cited with your own Bible, like the noble Beraans, Acts 17. 11. who not doubting of what they were taught by St. Paul, but rather to be more confirmed therein, they daily ſearched the Scriptures, whether theſe things were ſo: and ſo, God willing,

you

you ſhall be ſatisfied, if Reaſon with Truth may ſatisfie you.

Then having diſcovered your errours, and plainly ſeen the Truth, cry out with David, *and ſay, I have erred, like a ſheep that periſhed: ſeek thy ſervant Lord. At length, you converted, thank God who brought you out of darkneſs to his admirable light; admoniſh your Brethren, and pray for me that wiſh your Converſion to the Lord, and your averſion from all ſuch as may hinder it. Farewel,*

Sir,

Your well wiſher
in God,

A. S.

The

The Reconciler of Religions:

OR,

A Brief Decider of all Controverſies in matters of Faith.

The firſt Chapter.

That there is one onely good way to God, through Chriſt; which is the true Church.

1. THeſe ſaith the Lord: *Stand ye upon the wayes, and ſee, and aſk of the old paths, which is the good way, and walk ye therein, and ye ſhall find reſt to your ſouls. And they ſaid we will not walk therein,* Jer. 6. 16. Loe how this unwiſe people ſay, *we will not walk therein:* thinking forſooth, that there are many wayes to heaven; and that they may go thither ſafe enough, in any of them. But alas! they are miſtaken, The Prophet doth not ſay the good wayes, but *the good way.* For there is but *one good way.* John 14. 6. *One Lord (one God) one Faith, one Baptiſme,* Epheſ. 4. 5, 6. *one Paſtour, Jeſus Chriſt,* John 10. 16. and *one Flock*; his *one, Holy, Catholique, Apoſtolique Church,* which is *Viſible, Infallible, Inerrable, in which is power of miracles, out of which none can be ſaved*: as thus is briefly proved.

2. ONE. *My Dove is one*, Cant. 6. 8. *In one Spirit we are all Baptized into one Body.* 1 Cor. 12. 13. *We are many one Body in Chriſt,* Rom. 12. 15. *One Paſtour and one Flock.* John 10. 16. *perfectly joyned together in one minde, and in one judgement.* 1 Cor. 1. 10. *in one heart and in one ſoul,* Acts 4. 32. Neither doth it hinder a whit, that there were ſeven Churches in *Aſia,* &c. for thoſe, and the like were but parts of the whole, and

members of the one Church, or Flock of the one Paſtour, Chriſt, the Church then is one.

3. *HOLY.* She is *the ſpotleſs Body of Chriſt (the Holy of Holies) who gave himſelf for her, that ſhe ſhould be holy and immaculate,* Epheſ. 5. 23, 26, 27. *Theſe you have been, but you are waſhed and ſanctified,* 1 Cor. 6. 11. whence every man, that is in the Church, as he is regenerated in Chriſt, and a Member of his Body, is Holy and a Saint; though as he is the Son of *Adam,* he be a lyar or ſinner. See St. *Auguſtin* upon theſe words; *Keep my ſoul, becauſe I am holy,* Pſalm 85. 2.

4. *CATHOLICK,* or Univerſal. She is *the kingdom of Chriſt, of which there ſhall be no end,* (of time, place, or believers) Matth. 21. 43. Luke 1. 33. *Going into the univerſal world, preach the Goſpel to every creature.* Marc. 16. 15. Their *ſound went into all the earth,* Pſalm 18. 5. Rom. 10. 18. *I believe in the Holy Ghoſt, the Holy Catholick Church.* The Creed of the Apoſtles. See the Creed of *Nice,* and St. *Athanaſius* his Creed.

5. *APOSTOLICK.* She is *Built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone,* Epheſ. 2. 20. *I believe one Holy, Catholique, Apoſtolique Church.* The Creed of *Nice.*

6. *VISIBLE.* She is *the light of the world, a City, ſeated upon a mountain, which cannot be hid,* (or inviſible) Matth. 5. 14. *Tell the Church, hear the Church,* Matth. 18. 17. Whence St. *Auguſtine* upon theſe words: *In the Sun he hath put his Tabernacle, that is* (ſaith he, tractat. 2. in Epiſt. S. Johannis) *he hath put his Church in manifeſtation, that as the Sun cannot be hid, ſo neither can his Church be inviſible.* See all the reſt of the holy Fathers, ſee all the Orthodox Divines upon the now cited places. Perhaps you will ſay, that the true Church is compoſed of the good onely; and that their prædeſtination is inviſible. I anſwer, the true Militant Church (of which we diſcourſe) is not compoſed of the good onely, but of the good and bad, *Wheat and Tares,* Matth. 13. 24. Neither is the prædeſtination of the good more inviſible, then the reprobation of the bad. Moreover, ſhe is compoſed of living Believers. But all living Believers are viſible. Therefore the Church is viſible.

7. *IN--*

7. INFALLIBLE. *An everlaſting Covenant ſhall be unto them* (the Church) *I will found them and multiply them, and give them my ſanctification in the midſt of them for ever.* Ezek. 37. 26. *Behold, I am with you* (my Church) *all the dayes, even to the conſummation of the world,* Matth. 28. 20. *The Spirit of Truth ſhall abide with you* (my Church) *for ever,* John 14. 16. Whence its clear the true Church is infallible.

8. INERRABLE. She is *the Spouſe of Chriſt.* Eph. 5. 32. *The Houſe and Family of God, The pillar and firmament of Truth,* 1 Tim. 3. 15. *The Gates of Hell ſhall never prevail againſt her,* Matthew 16. 18. Therefore ſhe cannot erre. Perhaps you will ſay, the Synagogue did erre; therefore the Church may erre. I deny your Antecedent. The Synagogue did not erre, but was changed into a better, according to the Scriptures. And ſuppoſe ſhe had erred, yet I deny your conſequence. For the Church is *the Pillar and Firmament of Truth*; which the Synagogue was not. Neither was it ſaid to the Synagogue, that *the Gates of Hell* ſhould not prevail againſt her, as it was to the Church. Certainly, if it were poſſible, that the Church could erre, we ſhould have nothing ſure: no not as much as the Bible, in Canon, Verſion, or Senſe (for we know not which is which but as ſhe tells us.) But 'tis not poſſible. For Chriſt, who promiſed ſhe ſhould not, cannot lye. Therefore, as we believe that Chriſt is true, ſo we muſt confeſs, that the Church cannot erre in matters of faith.

9. POWER OF MIRACLES. *Theſe ſignes ſhall follow them,* the Church, not every one, *that believes: in my name they ſhall caſt out Devils, they ſhall ſpeak with new Tongues, They ſhall take up Serpents, and if they drink any deadly thing, it ſhall not hurt them: they ſhall lay hands on the ſick, and they ſhall recover,* Mark 16. 17, 18.

10. OUT OF HER NO SALVATION. *Its not every one, that ſaith Lord, Lord, to me,* ſaith Chriſt, *ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father,* Matth. 17. 21. But the will of his Father is, that every one hear Chriſt. *This is my beloved Son, Him hear ye,* Matth. 17. 15. But Chriſt willeth and commandeth every one to hear the

Church. *Tell the Church; hear the Church.* Matth. 18. 17. *As my Father ſent me, ſo ſend I you. Go, teach all Nations. He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me,* Luc. 10.16. Therefore he that heareth not the Church, ſhall not enter into the kingdom of heaven. *He that heareth not the Church, let him be unto thee as an Heathen and Publican,* Matth. 18. 17. *Every Tongue reſiſting her, ſhall be condemned in judgement,* Iſa. 54. 17.

11. Hence St. *Auguſtine* confidently ſaith, *He ſhall not have God his Father, that will not have the Church his Mother,* Lib. 4. De Symbolo. ad Catechumen. Neither doth it contradict, that St. *Peter* ſaith, *In every nation he that feareth God, and worketh Juſtice, is accepted to him,* Acts 10. 36. For he doth not ſay, that out of the Church, or in any Sect or Hereſie, is ſuch. Nor that Joel 2. 32. affirmeth, that *whoſoever ſhall call on the name of the Lord, ſhall be ſaved.* For out of the Church no man can call on his name in truth. *How ſhall they call on him, in whom they have not believed? or how ſhall they believe,* &c. as hereafter.

12. If you ſay, ſome did call on his name, and were acceptable to him, out of his Synagogue, I anſwer, it is no wonder; for the Synagogue was not Catholique, as the Church is.

The ſecond Chapter.

That the Roman Pontificial alone, is the true Church.

1. NOw then the grand Queſtion is, which is this Church? To finde out this Church, *Hoc opus, haud labor eſt tamen.* This is the work, not labour. If you ask the Quakers, which is this Church? without doubt they will ſay, its theirs. If the Anabaptiſts, they will ſay the like. If the Independents, they will repeat. If the Presbyterians, they will affirm, that none hath more right to it then themſelves. If you ask the old Proteſtants (as they call themſelves) or any other

Sect

Sect whatsoever, it will speak for it self. *There is no Heresie,* (saith St. *Augustine,* lib. 32. cap. 17.cont. Faustum) *but will call it self the Truth*; nay almost every one of them all will alledge the Spirit, cite Scripture, produce Councils, and quote Fathers to verifie the same. How then shall you know, which is the true Church? by her foresaid marks, signes, and properties thus.

2. First, that is the true Church, and no other, which is one, Holy, Catholique, Apostolique, Visible, Infallible, Inerrable, in which is power of miracles, out of which none can be saved. But the Roman Pontificial, that is to say, the Faithful people, dispersed all the world over, in communion with the High Priest, Bishop, or Pope of *Rome*, is such, and no other. Therefore the Roman Pontificial alone is the true Church. The *Major* is proved above, Numb. 1. 2, 3. &c. The *Minor* is clear. For first, she is perfectly united in all matters of faith, and governed by one invisible Head, Christ, and his one visible Vicar on earth, the Pope, *the true Successour of St. Peter.* To whom alone Christ gave all his Flock, (none excepted) to be fed and strengthened, saying, *Feed my sheep*, John 21. 16. 18. and *confirm thy Brethren,* (even the Apostles) Luc. 22. 32. Therefore the one Flock of the one Pastour Christ.

3. All her Members are Baptized, and sanctified in Christ their Head: all her Institutes, Ceremonies, Sacraments, and Doctrines are Holy, and ordained to Holiness. Witness all the Miracles daily wrought in confirmation of them. Therefore she is Holy.

4. She is universal for time, place, and believers. Witness all ages, witness all Countreyes, witness all true Christians. Therefore Catholique.

5. She had her beginning in Christ and his Apostles. She was propagated through the world by the Apostles, she followeth and teacheth the Doctrine of the Apostles; and she keepeth the continual, and uninterrupted succession of Bishops, Pastours, and Believers, even from Christ and his Apostles. Therefore she is Apostolique.

6. She is known to the world in her Bishops, and Pastours, and Believers, in her General Councils, Holy Fathers, and Ec-

cleſiaſtical writers, in her Martyrs, Confeſſours, Virgins, &c. Therefore viſible.

7. She hath alwayes remained, ſince Chriſts time to this day, without interruption, and ſhall to the end of the world. Therefore infallible, that is, ſhe cannot fail or ceaſe.

8. All the Schiſmatiques, Sectaries, and Heretiques in the world could never yet ſhew when, or wherein ſhe erred; nor ever ſhall. We defie them. Therefore Inerrable, that is, ſhe cannot erre.

9. She is powerful in Miracles, witneſs Noſtre Dame de Loretto, Noſtre Dame de Montague, Noſtre Dame de Hall, &c. witneſs the whole world, eſpecially all the great Saints that were in every age, yea, and that are even now living powerful in word and working the aforementioned ſignes every day.

10. Out of the true Church no man can be ſaved, as above proved. But the Roman Pontificial alone is the true Church, as above alſo proved. Therefore out of her no man can be ſaved.

An addition to number 2 above.

To *Peter*, I ſay, alone Chriſt ſaid: *bleſſed art thou Simon Bar Jona*, that is, *Simon* ſon of *Jona*, behold his former name, *for fleſh and blood hath not revealed*, this, *unto thee, but my Father, who is in heaven. And I ſay unto thee: Thou art Peter*, that is a Rock, loe his Chriſtian name, *and upon* thee, *this Rock, I will build my Church.* So the Greek and Latin have it. Now that *Peter* here ſignifies *a Rock*, and that Rock upon which Chriſt promiſed to build his Church, is clear firſt by the very Greek πέτρος which is one and the ſame with πέτρα in Latin *Petrus & Petra* a Rock. Secondly by the Syriack and Arabick which have it plainly thus: *Yea and I ſay unto thee, thou art a Rock, and upon this Rock I will build my Church.* Thirdly, by the Perſick verſion which hath it after this manner: *and I ſay unto thee: Thou art Petra Religionis mea, the Rock of my Religion (i. e. lapis)* that is a ſtone, *and the foundation of my Church ſhall be built upon thee.* Fourthly and laſtly by the Æthiopick verſion, which ſaith: *And I indeed ſay unto thee, that thou art a Rock, and upon this Rock I will build my houſe of Chriſtians.* So that no man can deny, but *Peter* was the ſecondary Rock and ſtone upon which Chriſt the Primary

Rock

Rock and coener-ſtone built his Church, by giving him ſupream power and authority under himſelf. To *Peter* then alone Chriſt ſaid, *Upon thee I will build my Church and the gates of Hell ſhall not prevail againſt her, and I will give thee the Keyes of the Kingdom of heaven, and whatſoever you binde on earth, it ſhall be bound in heaven: and whatſoever you looſe on earth, it ſhall be looſed in heaven,* Matth. 16. 16. what more could be ſaid to a mortal man? yet he adds, *Simon, Simon, Behold Satan deſired ye,* (my Apoſtles and Diſciples) *that he may ſift ye as wheat. But I prayed for thee that thy faith fail not. And thou ſometimes converted, confirm thy brethren,* Luc. 22. 32. *feed my lambs, feed my ſheep,* John 21. 16, 18. thoſe and ſuch like words our Saviour ſpake to *Peter*, and in him *to his ſeeds ſeed*, that is, *to his ſucceſſors for ever*, witneſs that famous Oracle of the Evangelical Prophet, Iſa. 59. 21. *This my covenant with them* (my people or Church) *ſaith the Lord: my ſpirit that is in thee, and my words which I have put in thy mouth; ſhall not depart from thy mouth, and from the mouth of thy ſeed, and from the mouth of thy ſeed's ſeed, ſaith the Lord, from this now, and for ever.* And yet ſome pittiful imprudent raſh diſobedient turbulent and factious perſons will preſume to controul the Pope (the Succeſſour of *Peter*) even in matters of faith; and the unlearned, and unſtable, and diſcontented in mind will not be aſham'd to further and ſecond them! *quis audivit talia*, Jer. 18. 13.

The third Chapter.

That neither all Sects, nor any one one of them is the true Church.

1. SEctaries are not united, nor under one viſible Head: Therefore not the Flock of the one Paſtour, Chriſt.

2. They differ in matters of Faith, yea in Fundamentals: as for example, ſome of them affirm, that Children are to be Baptized: others deny it. Some ſay, that Chriſt is really preſent in the Bleſſed Sacrament: others the contrary. Some aver, that *Luthers* Tranſlation of the Bible is true: others ſay no, but

but *Calvins*: others neither, but *Beza's*. So that they are, as the old proverb ſaith, *How many men, ſo many mindes.* Therefore not *one*.

3. They teach profane, falſe, and ungodly Doctrine: as for example. That God is the Authour of Sin. That Chriſt deſpaired on the Croſs. They obſerve but two Sacraments, *viz.* Baptiſme and the Lords Supper. This ſome of them ſay is but natural Bread and Wine; others, that a needleſs Ceremony. Whence many of them are not Baptized at all. Therefore they are not Holy.

4. They are not univerſal for time, place, or Believers. For they began of late, they are but in few places in reſpect of the univerſal world, and they are but an handful in reſpect of the whole multitude of Believers, diſperſed all the world over. Therefore not Catholique.

5. They are not Apoſtolique. For they cannot ſhew their continual ſucceſſion from the Apoſtles (unleſs perhaps from *Luther* or *Calvin*, or *Waldo*, or *Wickleff*, or other ſuch publickly condemned Heretiques, whom they call Apoſtles) neither do they teach the doctrine of the Apoſtles, but the clean contrary. For the Apoſtles commands us to *ſtand faſt, and hold their Traditions, as well as their written word*, 2 Theſ. 2. 15. But our Adverſaries teach, we muſt not hold Traditions, but the written word alone, their Bible forſooth; a Book ſo full of corruptions, as a ſieve is full of holes: as hereafter.

6. They affirm, that their Church has been a long time Inviſible, and ſay, that their predeſtinates are even now inviſible. But I ask them, why not their reprobates as well? is the predeſtination of the predeſtinate more inviſible, then the reprobation of the reprobates? Surely, if all the Proteſtant predeſtinates be inviſible, no living Proteſtant is predeſtinate: for none of them is inviſible.

7. They confeſs that their Church is fallible, and ſo do we.

8. They grant that their Church is errable; and ſo it is indeed: and therefore not the true Church of Chriſt.

9. In their Church no miracles were ever yet wrought, nor ever ſhall be. For its againſt the verity and juſtice of God, to con-

confirm a falſe Religion by miracles, *Matth.* 22. 40. *An evil and adulterous generation ſeeketh a ſigne, and a ſigne ſhall not be given to it, but the ſigne of Jonas the Prophet,* to wit, a Whale: which ſo given, commonly portends ſome great tempeſt, or other. This needs no application.

6. Out of their Church is ſalvation, for even themſelves confeſs with us, (as of neceſſity they muſt) that we Roman-Catholiques are ſaved out of them: but we proteſt with Chriſt, that out of us (the true Church) is no ſalvation for them, or for others. For *he that heareth not the Church, let him be unto thee as an Heathen and Publican.* Matth. 18. 18. Therefore, according to their own confeſſion, ours is the ſurer and the ſafer. The *Minor*, I ſay, is clear, and further declared by moſt Catholique Controvertiſts; to which Heretiques could never yet anſwer: nor ever ſhall; we defie them. The conſequence then is undenyable.

The fourth Chapter.

That the Roman Pontificial alone is the true Church further declared.

AGain, if the true Church be Infallible and Inerrable, that which was once this Church, is now, and muſt be ſtill the ſame (ſucceſſively, as ſhall appear by the enſuing argument.) But the true Church is Infallible and Inerrable, as above we proved by the Scriptures. Therefore that which was once this Church, is now, and muſt be ſtill the ſame. But the Roman Pontificial was once this Church, *Rom.* 1. 8. All the world knows it, and our Adverſaries confeſs it; for they ſay, ſhe was the firſt Three hundred years, the true Church and Spouſe of Chriſt: but from thenceforth (ſay they) ſhe fell, and failed, and erred; ſo that of the Spouſe of Chriſt, they ſay ſhe became an Harlot, and the Whore of *Babylon*. But this they never yet proved, nor ever ſhall: we defie them to tell us, if the Roman Pontificial Church did fall, what Church did ſhe fall from? if ſhe did fail, when? if ſhe did erre, wherein? what

General Council did condemn her? what Holy Fathers or Ecclesiastical Writers, did ever write against her? these are problemes and hard questions which they never yet answered, nor ever shall, we defie them. In the mean while, *melior est conditio possidentis*, that is to say, Possession is eleven points in Law. Therefore the Roman Pontificial is now, and must be still, the same true Church.

Further, if the true Church of Christ be Infallible and Inerrable, she must have alwayes remained without interruption and errour, since Christ to this day. But she is Infallible, for *Christ her Head and Spouse, and the Spirit of Truth abideth with her for ever*, Matth. 28. 20. John 14. 16. and Inerrable: for *she is the pillar and ground of Truth*, 1 Tim. 3. 15. and *the Gates of Hell shall not prevail against her*, Matth. 16. 18 Therefore she must have alwayes remained, since Christs time to this day, without interruption, and errour. But no other Church on earth alwayes remained from Christs time to this day, without interruption, and errour, besides the Roman Pontificial. Therefore the Roman Pontificial alone is the true Church of Christ.

3. If any can say, there remained any other Church on earth, since Christs time to this day, without interruption and errour, let him tell what was she, or what is she; where was she, or where is she; what is her name; what Bishops, Pastours, and Believers had she; or yet hath she; what Emperours or Kings did adhere to her, or now do; what General Councils did she hold; what Heretiques did she condemn; what Academies did she erect, or confirm; what Churches or Monasteries did she build: to these and such like Interrogatories all the Schismatiques, Sectaries, and Heretiques in the world, cannot answer, we defie them.

4. Sure the Greek Church, or Churches, have not alwayes remained since Christs time to this day, without interruption, and errour: witness the world. For she Heretically denyed the Procession of the Holy Ghost from the Father and the Son, *&c.* The Lutheran and Calvinian Church (which they call Reformed) is new; for it begun with the Reformation (from whence

whence it hath its name) which was done by *Luther* and *Calvin*, as their followers glorioufly aver. The Anabaptiſts, the Browniſts, the Socinianiſts, the Familiſts, the Quakers, the Seekers, the Shakers, *&c.* are alſo new. But the Roman Pontificial alone is old, and alwayes remained without interruption and errour, ſince Chriſts time to this day, and will to the conſummation of the world.

5. This then is the one, true, good way; walk ye therein, and decline not to the right hand nor to the left out of it, *Iſa.* 30. 21. but walk directly in it, and you ſhall finde everlaſting reſt and refreſhment to your ſouls, *Jer.* 6. 16. But if, as the unwiſe people abovementioned, you will ſay, *we will not walk therein*, even with them ſhall you alſo take what followeth, *Jer.* 6. 18, 19, 20.

The fifth Chapter.

That the Roman Pontificial is the True Church, further yet proved by the Chriſtian Doctrine.

1. ANother clear and eaſie way to finde out the true Church, is to try all Churches by the true Catechiſm, or Chriſtian Doctrine, and ſee which of all ſay it truly, believe it rightly, and obſerve it duly. For that which doth this is the True; and any that doth not this, cannot be truly called the True Church.

2. The true Catechiſme then is reduced into four Heads. Firſt the Lords Prayer. Secondly, the Apoſtles Creed. Thirdly, the Ten Commandments. Fourthly, the ſeven Sacraments. Theſe are the four Heads, which briefly comprehend and contain all Chriſtian Doctrines, whether written or not written; and the four Fountains, from whence they abundantly flow: So that all and every other holy Tradition, or Scripture, is, as it were, an expoſition, declaration, explanation, interpretation of thoſe, or ſome of thoſe.

Of the Lords Prayer.

1. *Our Father which art in Heaven.* This all the Schiſmatiques, Sectaries, and Heretiques in the world cannot truly ſay. Firſt becauſe this Prayer was not given by Chriſt to Schiſmatiques, Sectaries, and Heretiques, but to the true believers. Secondly, becauſe that as God is *the God of Abraham, the God of Iſaac, and the God of Jacob, the God of the living*, that is to ſay, of the true Believers, and not of the *Dead*, that is, of Sectaries, Schiſmatiques, and Heretiques, *Mark* 12. 27. So he is alſo the Father of the true Believers, and not of Schiſmatiques, Sectaries, and Heretiques, who are *Dead* in Excommunication and Sin, *Oſe* 13. 1, 2, *&c.* Thirdly *all that continually do the works of the Devil, are the children of the Devil*, John 8. 44. 1 John 3. But Schiſmatiques, Sectaries, and Heretiques continually do the works of the Devil: Therefore they are the children of the Devil; and conſequently they cannot truly call God their Father. Fourthly, St. *Auguſtine* truly affirmeth, that *none ſhall have God his Father, that hath not the Church his mother*: But Schiſmatiques, Sectaries, and Heretiques have not the Church their Mother: Therefore nor God their Father.

2. *Sanctified be thy name*, This they cannot truly ſay, becauſe they diſhonour and blaſpheme Gods holy name, by their Schiſmes, Sects, and Hereſies? they deſtroy his Sanctification, demoliſh his Sanctuaries, and perſecute his Saints; taking away their Lands, Livings, and Lives. So that they ſanctifie not his holy name, but rather are enemies to the ſame: for all that are enemies to the Church, are enemies to Chriſt. *Saul, Saul, why perſecuteſt thou me.* Acts 9. 4. But Schiſmatiques, Sectaries, and Heretiques, are enemies to the Church: therefore to Chriſt, and conſequently to Gods holy name.

3. *Thy Kingdom come.* This they do not deſire. For the kingdom of God is the true Catholique faith, *Matth.* 21. 43. *The kingdom of God ſhall be taken away from you, &c.* as it was from *England* in *Harry* the 8. his time, and ſince.

4. *Thy will be done.* This they ſay not truly. For the will of the Father is to hear Chriſt: but the will of Chriſt is, to hear the Church. But Schiſmaticks, Sectaries, and Hereticks hear not the Church. Therefore.

5. *Give*

5. *Give us this day our daily bread.* This they neither truly ſay, nor rightly believe. For firſt they leave out *Superſubſtantial* even in their Bibles, *Matth.* 6. 11. Secondly they ſay, that this Superſubſtantial Bread (the moſt holy Sacrament) is but natural bread, though their own Bible, *Matth.* 26. 26. and their Book of Common Prayers, in the Communion, tells them the contrary.

6. *Forgive us our ſins.* This they ſay not truly: for it requires three things, to wit, *Contrition*, *Confeſſion*, and *Satisfaction*: to which three, they are altogether ſtrangers.

7. *And lead us not into temptation.* This they ſay, not truly: for they affirm, that all their life, even their beſt Actions, are Temptations, and Sinnes; contrary to the word of God: *be diligent that by good works you make your vocation and election ſure, for doing thoſe* (good works) *you ſhall not ſin*, 2 Pet. 1. 10. This is the true tranſlation of this place, which Heretiques of double malice tranſlate thus: *Give diligence to make your calling and election ſure: for if ye do theſe things ye ſhall never fall.*

8. *But deliver us from evil: Amen.* This they ſay not truly: for they deſire not to be delivered from the evil Schiſme, Sect, and Hereſie they live in. So that the world may ſee, they ſay not truly *The Lords Prayer*: yet to make the ignorant people believe that they ſay it, and abundantly ſay it, they adde to it, *For thine is the Kingdom, and Power, and Glory, for ever.*

Of the Apoſtolical Creed.

1. *I believe in God the Father Almighty.* This all the Schiſmatiques, Sectaries, and Heretiques in the world cannot truly ſay. *For Faith*, or true Belief, *comes by hearing*, Rom. 10. whence all that hear not Chriſt, believe not truly in God the Father. *No man cometh to the Father but through Chriſt.* John 14. 6. *Chriſt is the end of the Law to juſtice, to every Believer*, Rom. 10. 4. John 14. 6. Mat. 17. 5. But he that heareth not the Church, heareth not Chriſt, as above proved. Therefore he that heareth not the Church, believeth not truly in God the Father, but all Schiſmatiques, Sectaries, and Heretiques hear

not the Church. Therefore they believe not truly in God the Father Almighty, *&c.*

Again, Faith comes by hearing: *but how ſhall they hear without a preacher? or how ſhall they preach, unleſs they be ſent*, Rom. 10. But Sectarian Miniſters were not ſent, as hereafter ſhall be proved; therefore they cannot preach: and conſequently their Auditors cannot hear; and therefore they are not believers. No Miſſion, no Preacher; no Preacher, no Hearing; no Hearing, no Faith, or Belief.

2. *And in Jeſus Chriſt his onely Son, &c.* This they ſay not truly: For he that heareth not Chriſt, believeth not in him. *How ſhall they believe in him whom* (ſo the original Latine hath it) *they have not heard?* Rom. 10. 14. But he that heareth not the Church, heareth not Chriſt. Therefore he that heareth not the Church, believeth not truly in Chriſt. But Schiſmatiques, Sectaries, and Heretiques, hear not the Church. Therefore they believe not truly in Chriſt. Whence the Holy Fathers unanimouſly affirm, that Sectaries and Heretiques are not Chriſtians. See St. *Cyprian lib. 4. epiſt. 2.* See St. *Athanaſius, Serm. 2. contr. Arianos.* See St. *Auguſtine, lib. de gratiâ Chriſti, cap. 20.* See *Hierom, cont. Luciferian*, &c. Read *Bellarmin de Romano Pontifice, lib. 2. cap. 30.*

3. *He deſcended into Hell.* This they believe not: for they ſay, *That Chriſt ſuffered the pains of Hell upon the Croſs; and that this was his deſcenſion into Hell.* See *Calvin* here. And to confirm this their ſiniſter and impious ſenſe of this holy Tradition, they ſacrilegiouſly falſifie and corrupt even the holy Writ. For inſtead of *Thou ſhalt not leave my ſoul in Hell*, Pſal. 15. *Beza* tranſlates, *Thou ſhalt not leave my carkaſs in the grave.* O miſery, O madneſs of Heretiques! Neither are they miſerably mad onely, but alſo diabolically malicious: for its of meer purpoſe they ſay, and do thoſe; leſt that by thoſe clear places of Tradition and Scripture, they ſhould be convinced and conſtrained to confeſs, that there is a Purgatory, or another Hell beſide that of the damned, which they onely believe.

4. *I believe in the Holy Ghoſt: the Holy Catholique Church.* This is the ſumme of Faith, and the whole profeſſion in brief

of

of a true Christian Believer. For he that believeth truly in the Holy Ghost, believeth in the Father and the Son: and he that truly believeth the Holy Catholick Church, believeth also all that she propoſeth to be believed, whether written or not written.

5. This Schismaticks, Sectaries, and Heretiques cannot truly say. For whosoever believeth not truly in the Father and in the Son, believeth not in the Holy Ghost. But Schismatiques, Sectaries, and Heretiques, believe not truly in the Father and the Son: as above proved. Therefore nor in the Holy Ghost.

Neither do they truly believe the Holy Catholique Church. First because they hear her not. *How shall they believe in him, whom they have not heard?* Rom. 10. Secondly, because they affirm, that she may erre; which is contrary to her holiness, contrary to the promise of Christ, and contrary to the verity and fidelity of her perpetual Directour and Keeper, the Holy Ghost. Finally, the Holy Catholique Church is the Roman Pontificial, as above we proved. But they believe not this. Therefore, *&c.*

6. Note here how its said, I believe in the Holy Ghost, the Holy Catholique Church, not the Holy Protestant, nor Holy Presbyterian, nor Holy Anabaptist, *&c.* but the Holy Catholique, which even our Adversaries call our Church, *viz.* the Roman Pontificial.

7. Note again, how all the Creeds, all the Councils, all the Fathers, and all Ages in effect affirm, they are Heretiques or Unbelievers, that believe not in the Holy Ghost the Holy Catholique Church. But Protestants believe not in the Holy Ghost the Holy Catholique Church, as now we proved. Therefore Protestants, (that is to say all Sorts of Sectaries) are Heretiques or Unbelievers.

8. *The Communion of Saints.* This they believe not: For they say, that the most blessed Sacrament, (which is the Communion of Saints) as is also Baptisme, Confirmation, Penance, Extream Unction, Holy Order, Matrimony, the Spirit of Unity, the Grace of God, *&c.*) is but natural Bread and Wine. Neither do they believe, that there is any communion, or communi-

munication, between the Saints on earth, and the Saints in Heaven, and the Holy Souls in Purgatory; though their own Bible tells them, that *the Angels in Heaven rejoyce at the conversion of ſinners on earth*, Luc. 15. 10. and that *the Saints in Heaven are as the Angels of God*, Mat. 22. 30.

9. *The forgiveneſs of Sins.* This they believe not. For they ſay, that Prieſts cannot forgive Sins, contrary to the expreſſe words even of their own Bible. *Take ye the Holy Ghoſt. Whoſe ſins ye ſhall forgive, they are forgiven*, John 20. 23. *Whatſoever ye binde on earth, it ſhall be bound in heaven: and whatſoever ye looſe on earth, it ſhall be looſed in heaven*, Matth. 18. 18. Moreover, their Book of Common Prayer, in the Viſitation of the Sick, tells them, *they muſt confeſs their Sins to the Miniſter, and he muſt abſolve them after this ſort; I abſolve thee from all thy ſins*, &c.

10. *The Reſurrection of the fleſh, and life everlaſting.* This they believe, and ſo do the Devils.

Of the Ten Commandments.

1. Schiſmatiques, Sectaries, and Heretiques affirm, that its impoſſible to obſerve, or keep the Ten Commandments; and therefore they ſay, that no body is bound to keep them. Whence *Calvin* upon this place, *if thou wilt enter into life, keep the Commandments*, ſaith, that Chriſt here ſpeaks Ironically, as if he had ſaid, if thou art willing to enter into life, keep not the Commandments. And becauſe the Holy Catholique Church ſaith its poſſible to keep them, they caſt aſperſions on her, and affirm, that ſhe her ſelf breaketh the firſt (with them the ſecond) Commandment, by adoring Idols, (ſo they call ſacred Images of Chriſt and his Saints) and to confirm their Sacrilegious impiety, inſtead of *Thou ſhalt not make to thee an Idol*, Exod. 20. 4. They tranſlate in their Bibles, *Thou ſhalt not make to thy ſelf any graven Image*, as if εἰκων and εἰδωλων, or Image and Idol were all one.

2. Moreover though they ſay thus of us, for worſhiping of Images, yet they can diſpenſe with themſelves, in worſhiping their Sacrament, which they ſay is but a repreſentation or Image of Chriſt. *Item* in bending and bowing to the Altar, or Communion Table, &c.

Of

Of the Seven Sacraments.

1. Schiſmatiques. Sectaries, and Heretiques of the Seven Sacraments, keep but two; to wit, Baptiſme and the Lords Supper: This (as I ſaid above) they affirm is but natural Bread and Wine; that, ſome of them ſay, is a needleſs Ceremony. So that the world may ſee, that Schiſmatiques, Sectaries, and Heretiques ſay not truly the true Chriſtian Doctrine, nor believe it rightly, nor obſerve it duly.

2. That then is the true Church, and no other, which truly ſaith, rightly believeth, and duly keepeth the true Chriſtian Doctrine. But the Roman Pontificial Church, and no other, truly ſaith, rightly believeth, and duly keepeth the true Chriſtian Doctrine; witneſs her Tenets, witneſs her practiſe, witneſs all Ages, witneſs all Sexes, witneſs God, witneſs the World, witneſs even our Adverſaries: Therefore the Roman Pontificial is the True Church, and no other.

The ſixth Chapter.

That the Church is Judge of all Controverſies in matters of Faith: not every man, nor humane reaſon, nor the private Spirit; nor yet the Bible.

1. FIrſt, *every man* cannot be judge of all Controverſies of Faith: for *every man is a lyar*, Pſalm 115.3. Moreover, if every man were Judge, even Schiſmatiques, Sectaries, and Heretiques, yea fools, and falſe Prophets, ſhould be judges; which to affirm were great abſurdity.

2. Secondly, *humane reaſon* cannot judge of Controverſies in matters of Faith: for Faith is over and above humane reaſon; witneſs St. *Paul*, Heb. 11. 1. *Faith is the ſubſtance of things hoped for, the argument of things not appearing*, (to humane reaſon) it is a gift and light of God, not of Fleſh and Blood, *Matth.* 16. 17. And although humane reaſon tells us, we may believe matters of Faith, yet our acts thereof are not ultimately reſolved into humane reaſon, but into the Authority of God

revealing, and the Church propoſing them to be believed. Whence we ſay; *I believe in the Holy Ghoſt, the Holy Catholick Church.* Moreover, humane reaſon, or *the wiſdom of this world, is but fooliſhneſs before God*, 1 Cor. 3. 19. Therefore *captivating* humane reaſon, *and all underſtanding in the Service of Chriſt*, 2 Cor. 10. 5. *Let not your faith be in the wiſdom of men, but in the vertue of God*, 1 Cor. 2. 5.

3. Thirdly, the *private Spirit* is not judge of Controverſies in matters of Faith. For there are ſo many private ſpirits, as are particular men. Why then ſhould one mans private ſpirit be this judge, more then another mans; or why ſhould any mans, more then every mans? or if all be judges, who ſhall judge between them? if they ſay the Bible, I ask them, what if the Controverſie be of the Bible it ſelf; as for example, whether the Book of *Judith* be Canonical Scripture? or whether this Bible be the true Bible, or not? who then ſhall be judge? The Bible cannot be judge in its own cauſe; for the queſtion is of its own verity. Neither can the private ſpirit be judge: for one ſpirit ſaith it is, another ſaith it is not. Again, *the Spirit inſpireth when he will, and you hear his voice; but you know not, whence* (from God or the Devil) *he doth come, or whether* (to Heaven or to Hell) *he doth go. So is every man that is born of the Spirit*, John 3. 8. And the reaſon why is clear. For *the ſpirit of darkneſs tranſſigures himſelf into the ſpirit of light*, 2 Cor. 11. 4. whence Chriſt ſaith, *Luc.* 9. 15. *You know not what ſpirit you are of.* And *Solomon*, Eccleſ. 9. 2. *Man knoweth not, whether he is worthy of love or hatred.* Therefore, *Beloved, believe not every ſpirit, but try the ſpirits, whether they be of God*, 1 John 4. 1. *Try them.* I ſay, (as your own neweſt Bible bids you, upon this place in the Argument, *by the rules of the Catholique Faith.* By which all and every ſpirit that contradicts the Church, ſtands guilty, and conſequently anathemiz'd and condemned. See *Gal.* 1. 9. ſee 1 *John* 4. 6. ſee *Ezek.* 13. 3, *&c.*

4. Fourthly, *the Bible* cannot be judge of all controverſies in matters of Faith. For it cannot tell us, whether this Bible, or Book, which we call the word of God, be whole and entire, according to the Canon, faithful and true according to the Ver-

Verſion, real and right according to the ſenſe we take it in: which is one of the greateſt controverſies in matters of faith. Moreover, the Bible is the written Law: but the written Law cannot be a Judge; therefore the Bible cannot be a judge; and conſequently there muſt be another judge, that according to this written Law, and cuſtom too, may judge.

5. Who then is this judge? That is the judge of all controverſies in matters of Faith, which God conſtituted and ordained judge of all controverſies in matters of Faith: But God conſtituted and ordained the Church judge of all Controverſies in matters of Faith: Therefore *the Church is Judge of all Controverſies in matters of Faith.*

6. The *Major* none but an Atheiſt will deny: The *Minor* is proved by holy Scriptures. *Tell the Church. Hear the Church.* Matth. 18. 17. *Ask the Prieſts the Law*, Aggei. 2. 12. *By their word ſhall every Controverſie be tryed*, Deut. 21. 5. *Whatſoever they bid you, that obſerve and do*, Matth. 23. 3. *Obey your Superiours. He that will not hear the Prieſt, that man ſhall dye*, Deut. 17. 12. The conſequence is undenyable. Hence it is, that the Sectaries themſelves confeſs in their neweſt Bibles, That *the Church hath power to rule, even the conſciences of men, and to do juſtice and judgement, according to the written word.* See the Argument of the 149. Pſalm.

7. The Church then is the judge of all controverſies in matters of Faith, and the rule, or law, according to which ſhe judgeth, is the word of God written and not written, that is to ſay, holy Writ, and holy Tradition: which are both of equal Authority. Witneſs St. *Paul*, 2 Theſ. 2. 15. *Therefore, Brethren, ſtand faſt, and hold the Traditions which ye have been taught, whether by word or by Epiſtle.* And even as a Prince, his Conſiſtory, or ſecular Magiſtrate, or under Officer, doth the office of a Judge in decididing civil Controverſies; ſo doth the Prince of the Church, General Council, or Eccleſiaſtical Synod, or other ſubordinate Prelates and Paſtours in deciding Controverſies in matters of Faith.

The ſeventh Chapter.

Objections ſolved.

1. METhinks yet I hear a Quaker whiſpering; the light that is in thee is the judge of all Controverſies, and the Law and Rule according to which thou muſt walk.

2. I anſwer, the light that is in thee, if it be true light, tells thee, thou muſt hear Chriſt. *This is my beloved Son, him hear ye,* Matth. 17. 5. But Chriſt tells thee, thou muſt hear the Church. *Tell the Church; hear the Church.* Matth. 18. 17. Therefore the light that is in thee, if it be not falſe light, or darkneſs, tells thee, thou muſt hear the Church: and ſo doth your conſcience, or heart, and minde; yea every man, if he be judicious, humane reaſon, if it be right, the Spirit, if it be from God, and the Bible if it be true.

3. If you object, that of 1 Cor. 2. 15. *The ſpiritual judgeth all things, and the ſpiritual is judged of no man.* I anſwer firſt, I grant that the godly ſpiritual judgeth all things by, and that according to the rule of the Catholick Faith, not by humane reaſon, or the private ſpirit. But I deny that you, or any other Heretick or Sectary in the world is godly ſpiritual. For as St. *Auguſtin* ſaith, *They have not the Holy Ghoſt who are out of the Church,* Ep. ad Bonifac. conſul. ſub. fin. Secondly, if the ſpiritual judgeth all things, certainly then the Church, with which the Spirit of Truth abideth for ever, muſt judge all things; for no man is more ſpiritual, then ſhe; and whoſoever is godly ſpiritual is of her, and in her, as a part of the whole, not out of her, in any Sect or Hereſie. Thirdly, if the ſpiritual is judged of no man, the Controverſie is ended. No man can judge the Church. What canſt thou ſay here for thy ſelf?

4. Again; if you ſay; *Know ye not your ſelves, how that Jeſus Chriſt is in you, except you be reprobates?* 2 Cor. 13. 5. I anſwer, the true ſenſe and meaning of this place is this: ye know that Jeſus Chriſt is in you his Church, with which he promiſed to be all the dayes, even to the conſummation of the world.

world. *Except ye be reprobates*, that is, unleſs ye be Schiſmatiques, Sectaries, or Heretiques, which are not of his Church, nor truly believe in him. Whence the Apoſtle premits, *examine your ſelves, whether ye be in the Faith*: which ſurely is *one, Holy, Catholique, Apoſtolique*, as above proved. This your ſpirit, if it be of God, will witneſs; and the light that is in you, if it be not darkneſs, all this will own.

5. Therefore if your Spirit, and the light that is in you, will contradict this, believe them not. *Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God*: becauſe, that *many falſe Prophets are gone out into the world.* Every ſpirit, that invites you to obſerve and do all, whatſoever Chriſt and his Apoſtles command you, is of God. But every ſpirit, that contradicts Chriſt and his Apoſtles, is of the Devil, though he produceth never ſo many Scriptures, as he did, diſputing with Chriſt himſelf, *Matth.* 4. 6. For example, the Spirit of God ſaith, *hear the Church*; but the ſpirit of the Devil contradicts, and ſaith, *Hear not the Church, but Chriſt alone.* For of Chriſt, ſaith he, its written, *This is my beloved Son, him hear ye*, Matth. 17. 5. not the Church. Behold how the Devil pleads for Chriſt, of purpoſe to deceive Chriſtians, whom Chriſt commands to hear the Church, as himſelf. *Tell the Church, Hear the Church*, Matth. 18. 17. *He that heareth you, heareth me*; *and he that deſpiſeth you, deſpiſeth me*, Luc. 10. 16.

6. The Spirit of God ſaith, that Carpenters, Smiths, Maſons, and other ſuch Tradeſmen, muſt not intermeddle with Eccleſiaſtical Things, as to preach, or teach, *&c.* Ecclus. 38. 37. For as the Apoſtle ſaith, *he gave ſome Teachers, ſome Preachers, and every man is not a Teacher, every man is not a Preacher*, 1 Cor. 12. 29. But the evil ſpirit affirmeth the quite contrary: which he endeavours to prove, firſt by perſwading them to believe they need no preacher. For its written, ſaith he, *They ſhall be all taught of God.* John 6. 45. Secondly, that they are all preachers and teachers. *Ye may all propheſie, one by one*, 1 Cor. 14. 31. This evil ſpirit ſwayes now very much in *England*: but alas, he deceiveth. The firſt place is underſtood of the children of the true Church. Witneſs *Iſaias* the Prophet, 54. 13. *All thy*

children ſhall be taught of the Lord: for all that are taught of the Church, are taught of Chriſt. *He that heareth you, heareth me*, Luc. 10. 16. But all that are taught of Chriſt, are taught of the Lord: Therefore all that are taught of the Church, are taught of the Lord. The ſecond place is underſtood of the real and true Prophets, of whoſe number, all the Devils in Hell cannot prove all Tradeſmen to be.

7. The Apoſtle ſaith, women muſt not ſpeak in the Church, 1 *Cor.* 14. 34. The devil ſaith they may: for the Scripture averreth, ſaith he, *Your ſons and your daughters ſhall propheſie*, Joel 2. 28. This Devil deceiveth the women Quakers. But alas! that Scripture was fulfilled in the Apoſtles, *Acts* 2. 17. And in the true Propheteſſes of their time, as *Anna*, Luc. 2. 28. and now is, in ſuch as have the true Spirit of Propheſie: which Quakers Wives and Daughters cannot prove themſelves to have.

8. The good Spirit ſaith, it is a Religious act to ſwear by God in a juſt cauſe; but the evil ſpirit contradicts: for it is written, ſaith he, *Swear not at all*. Behold the Puritaniſme of this impure ſpirit. But alas! he deludeth; for God expreſly commands, Jer. 4. 2. *Thou ſhalt ſwear, the Lord liveth in Truth, and in Judgement, and in Juſtice.* Therefore *they ſhall be praiſed all that ſwear in him*, Pſalm 63. 12. to wit, in truth, and in judgement, and in juſtice. Whence, where the Scripture ſaith, *ſwear not at all*, but in truth and in judgement, and in juſtice, is underſtood. Witneſs St. *Paul*, who to confirm this truth, ſcrupled not to ſwear: *Before God I lye not*, Gal. 1. 20.

The Apoſtle ſaith, *Salute one another*, 1 Cor. 16. 20, *&c.* The Devil ſaith, ſalute not one another. For Chriſt, ſaith he, ſending his Apoſtles, bid them, *Salute no man by the way*, Luc. 10. 4. This Devil follows all Quakers. But alas! Chriſts meaning there was, that no man ſhould hinder them by the way, or ſtop, or ſtay them from going to preach the Goſpel to all creatures.

9. Thoſe, and a thouſand ſuch like clear places of Scripture, the evil ſpirit in Schiſmatiques, Sectaries, and Heretiques doth contradict: objecting obſcure places, of whoſe true ſenſe and mean-

meaning none but the Spirit of God, and the Church, with which he abides for ever, is infallible judge, *Matth.* 13. 11. and not the unlearned and unſtable, that wreſts them to their own damnation; which the evil ſpirit altogether aimeth at.

10. Yet theſe deluded ſouls think that this their deluding ſpirit is of God: and why, forſooth? becauſe it reprehends them of ſin. But alas poor ſouls! know ye not, that Satan tranſfigures himſelf to the likeneſs of the angel of light? Did not *Judas* his ſpirit rebuke him of Sin, and notwithſtanding induce him to deſperation, and to hang himſelf? Yea, indeed, and ſo it is with you. The ſpirit rebukes you of your ſinnes, and notwithſtanding leads you into preſumption, contumacity, and Rebellion againſt the Church. *But certainly he that knoweth God, heareth us* (the Church) *but he that is not of God heareth us not; in this we know the Spirit of Truth, and the ſpirit of error*, 1 John 4. 6. *Woe* then, and an hundred times *woe to the fooliſh prophets that follow their own ſpirit and ſee nothing*, Ezek. 13. 3. Thus far have we digreſſed for the converſion of Quakers, and other ſuch ſpiritual Sectaries. Now let us return to our propoſed Theme.

The eighth Chapter.

That the Church is Receiver, Deliverer, and Interpreter of Holy Scriptures; not the Common People.

1. MAny, witneſs St. *Luke* 1. 1. wrote of the acts of Chriſt; yet we have no more then four Evangeliſts. Where are then the reſt? where is the Evangile of *Philip*? of whom St. *Paul* ſpeaketh, *Acts* 21. 8. Suppoſe, I pray, that ſome body may finde an old Manuſcript, intituled, *The Evangile or Goſpel of Jeſus Chriſt, according to Philip*, who would receive it for ſuch, if the Church ſhould not approve it? But if the Church ſhould receive it, who would refuſe it? Old manuſcripts are now found, which were unknown to us before, and new may be feigned, and ſaid to be old: there is no end of theſe things,

things: neither can any body bridle them, but the Church, which cannot erre, either in receiving or reproving them. We know not which is which, Canonical or Apocrypha, but as ſhe tells us. Therefore, as we receive the Scriptures upon her word, ſo we muſt believe the ſenſe and meaning of them to be ſuch as ſhe declareth. *To her it's given to know the myſteries of the Kingdom of Heaven: but to the common people it is not given,* Mat. 13. 11.

2. Sure, we read that *Moſes* delivered the Law to the Prieſts, the Sons of *Levi*, and commanded them to read it before the people once in ſeven years, *Deut.* 31. 9. This was obſerved, *Joſue.* 8. 33. Item. 2 *Eſdræ* 8. 8. *Eſdras the Prieſt, and the Scribes, and the Levites did interpret to the people:* But we cannot finde, that ever the people were either commanded, or licenſed to read, or interpret it. Nay its expreſly recorded of the people, that *ſeeing they ſee not, and hearing they underſtand not,* Iſa. 6. 9. Matth. 13. 11. whence the Scripture plainly ſaith, *Ask the Prieſts* (not the common people) *the Law,* Aggei. 2. 12. *for the Prieſts lips ſhall keep knowledge, and they ſhall require the Law from his mouth,* Mal. 2. 7. not from themſelves, nor from their Bibles, nor from their own interpretation thereof. Moreover, the Scripture is difficult, and hard to be underſtood, 2 *Pet.* 3. 16. and no propheſie, or part thereof, is of private interpretation, 2 *Pet.* 1. 20. But if not of private, it muſt be of publick: Therefore of the Churches Interpretation.

3. In concluſion, as *no man knoweth the things of man, but the ſpirit of man that is in him: even ſo the things of God knoweth none, but the Spirit of God,* 1 Cor. 2. 11. None then can interpret the word of God, but he or ſhe that hath the Spirit of God: But its uncertain that this or that man in particular hath the Spirit of God: and certain and ſure, that the Church hath *the Spirit of verity, which teacheth her all Truth,* John 14. 16. Therefore the Church alone is the undoubted Interpreter of Holy Scripture. Whence St. *Auguſtine* doubted not to ſay, *I would not believe the Scriptures, had not the Authority of the Church moved me thereunto.* lib. cont. Manichæos. cap. 5.

4. And yet Sectarian Coblers and Tinkers, women and boyes, and

and maid-ſervants will preſume to read and interpret the Bible; affirming, that although it be obſcure and hard in one place, yet it is clear and plain in another place; and that this obſcure place is to be interpreted by that clear place. But I ask them, how can they tell this place is to be expounded by that? can they produce a third place, that tells them this? or if they think they can cite the third place, can they finde the fourth which clearly telleth them, that they underſtand the true ſenſe and meaning of the ſecond and third place? I ask them again, if one place of their Bible is to be expounded by another, why then cannot all Sectaries by this way end their controverſies? why do they not underſtand it alike? why are they not all of one judgement? why do they not agree? why do they differ, even in Fundamentals? forſooth, becauſe they erre, not knowing the Scriptures, nor the true ſenſe and meaning of them. *All Hereſies,* ſaith St. *Auguſtin, ſprung of good Scriptures ill underſtood:* what Heatheniſme then muſt ariſe from ill Scriptures, not well underſtood? Hitherto of the Church, now to the Bible.

The ninth Chapter.

That the Proteſtant, or Sectarian Bible, is not the Word of God.

1. THere is no Sectary whoever, ſo confident of his Bible, but he muſt confeſs, it is no more then a copy or tranſlation of the word of God, and conſequently falſe, for all he knows; its paſt his skill to prove it is true. Therefore I ſuppoſe he will give me leave to tell him; whatſoever thing is unjuſt, corrupt, and perverſe, or hath any unjuſt, corrupt, or perverſe thing in it, is not the word of God. But the Proteſtant, or Sectarian Bible (even their neweſt) is unjuſt, corrupt, and perverſe, and hath many unjuſt, corrupt, and perverſe things in it, Therefore the Proteſtant, or Sectarian Bible, is not the word of God.

2. The *Major* is proved by holy Scripture. *All my words are juſt, there is no corrupt, or perverſe thing in them,* Prov. 8. 8. *Thy*

word is Truth, John 17. 17. *Theſe words are moſt faithful and true*, Apoc. 19. 9. The *Minor* is clear, for the Proteſtant or Sectarian Bible is full of additions, diminutions, and mutations: as for example, they (the Proteſtants and Sectaries) daſh out for Apocrypha, whole Books, as *Tobias*, *Judith*, *Eccleſiaſticus*, *Wiſdom*, *Machabes*, *Baruch*, &c. whole Chapters, as the 13. and 14. of *Daniel*, the 10. 11. 12. 13. 14. 15. 16. of *Eſther*, *&c.* whole Hiſtories, as that of *Suſan and the Elders*, of *Bell and the Dragon*, &c. all which the univerſal Church of God receiveth for Authentical, Holy, and Canonical. Nay ſhe anathematizeth and damneth all and every man that will not. See con. carthag. 3. can. 47. con. Florent. in inſtit. Armen. con. trident. ſeſſ. 4. *The Books of Machabees* (ſaith St. Auguſtine) *not the Jews but the Church hath for Canonical*, lib. 18. de civit. Dei. cap. 36. and ſo divers others of the holy Fathers before him, yea and ſo would ſuch of them as did not, had it been defined by the Church before them, as now it is.

3. They adde almoſt at every verſe, ſometimes cloaking their additions with a different character (as every man may ſee) by which they make their Bible ſpeak what they will, and mean what they pleaſe, not what the Holy Ghoſt willeth. For example to theſe words, *Who have not bowed the knee to Baal*, Rom. 11. 4. ſo the original Latin (this Epiſtle was originally written in Latin) yea and the Greek hath it ſo, even to this day. They adde theſe three words, *the image of*. The two firſt, *the Image* in a different character, the laſt, *of*, in the ordinary, of purpoſe to make the ignorant Reader believe that *Baal* is the genitive caſe for the adjoyned of, and conſequently *the Image* is to be underſtood. Is not this a ſly ſacriledge?

4. Item to theſe words: *bleſt, brake and gave to his Diſciples*, Matth. 26. 26. ſo the original, Hebrew, Greek, and Latine have it. They adde three times *it*, in ſome Bibles in a different Character, in others in the common. See 2 *Cor.* 8. 23. where they adde nine words to one Verſe, and 1 *John* 2. 23. where they alſo adde ten words to another Verſe, not regarding Gods command: *You ſhall not adde to the word that I ſpeak unto you*, neither ſhall you diminiſh from it, *Deut.* 4. 2. Nor fearing his

his Apoſtle and Evangeliſt's threatning: *If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this Book: and if any man ſhall diminiſh from the words of the book of this Propheſie, God ſhall diminiſh his part from the book of life*, &c. Apoc. 22. 18, 19. notwithſtanding, they in like manner diminiſh alſo) as for example, where St. *Peter* ſaith, *Be diligent, that by good works ye make your vocation and election ſure*, 2 Pet. 1. 10. they diminiſh thoſe three words, *by good works*; ſee their Bible here. Item inſtead of *I have inclined mine heart to do thy juſtifications alwayes for retribution* (or reward) they have onely, *I have applied my heart to perform thy ſtatutes alwayes*, *Pſ.* 118. 112. they diminiſh *for reward*, and ſo in innumerable other places.

5. They change and falſifie moſt abominably without any ſhame or honeſty. For example, inſtead of, *Thou ſhalt not make to thy ſelf an Idol*, Exod. 20. 4. *&c.* ſo the original Hebrew, Greek Septuagint, and Vulgar Latine have it to this day. They write, *Thou ſhalt not make to thy ſelf any graven Image.* Not dreading that terrible imprecation and malediction of the Prophet: *Curſed be he that doth the work of the Lord fraudulently*, Jer. 48. 10. Inſtead of, *He was heard for his reverence*, Heb. 5. 7. ſo the Original Hebrew, Greek, and Latin; they writ, *He was heard in that he feared.* Inſtead of, *They were both juſt before God*, Luc. 1. 6. So the original Greek, and vulgar Latin, they write, *They were both righteous before God.* Inſtead of, *Whoſoever ſhall eat this bread, or drink, &c.* 1 Cor. 11. 27. ſo the original Greek, and Latin; they have, *Whoſoever ſhall eat this bread, and drink*, &c. Inſtead of, *Let us put wood on his bread*, *Jer.* 11. 19. ſo the original Hebrew, Greek, and Latin; they have, *Let us deſtroy the tree with the fruit thereof.* Inſtead of, *Thou ſhalt rule over it*, *Gen.* 4. 7. ſo the original Hebrew, Greek, and Latin; they have, *Thou ſhalt rule over him.* Inſtead of, *How ſhall they believe in him whom they have not heard*, Rom. 10. 14. ſo the original Latine and Greek, they writ: *How ſhall they believe in him of whom they have not heard.* Inſtead of, *All men do not receive this ſaying*, Matth. 19. 11. ſo the original Hebrew, Greek, and Latin, they have, *All men cannot receive this ſaying.* Inſtead of, *Faith is the argu-*

ment of things not appearing, *Heb.* 11. 1. ſo the original Hebrew, Greek, and Latin have it. They have. *Faith is the evidence of things not appearing.* Inſtead of, *Fulneſs of Faith*, Heb. 10. 22. ſo the Original Hebrew, Greek, and Latin: they have, *Full aſſurance of Faith*, and many thouſand ſuch like (which ſhould be tedious here to relate) for which they have neither Hebrew, Greek, nor Latin fountains to patrocine them, but their own Heretical fancies and ſacrilegious malice and wickedneſs. Inſtead of *Biſhops* they have *Overſeers*, Acts 20. 28. for *Prieſts* they have *Elders*, Acts 14. 23. Jacob. 5. 14. for *Penance* they write *Repentance*, Matth. 3. 2. for *Traditions* they have *Ordinances*, 1 Cor. 11. 2. ſee the Greek here: For *Idols* they have *Images*, Gen. 31. 19. Levit. 26. 1. Deut. 5. 8, *&c. for the Holy Ghoſt*, they have, *the Spirit*; for ſpirit they take *the winde*, John 3. 5. 8. for St. *John Baptiſt*, ſome of them ſay, *John the Dipper*, others, *Jack the Sprinkler*, and thouſands ſuch other, (as St. *Paul*, 1 Tim. 6. 20.) calls them) *prophane novelties of words.*

5. The hainouſneſs and ſacrilegious abomination of all thoſe additions, diminutions, and mutations, novelties and falſities; and the malice and fraudulence of the falſarians we will ſhew hereafter. In the mean time, the *conſequence*, to wit, *that the Proteſtant or Sectarian Bible is not the word of God*, is undeniable.

The tenth Chapter.

The Minor again is further declared, and the malice of Heretick laid open.

1. IN the ſecond to *Timothy* 3. 16. where it is ſaid, *All Scripture given by inſpiration of God is profitable*, &c. The Proteſtants, or Sectaries, in their Bible, adde theſe two words, *is and*, ſaying: *All Scripture is given by inſpiration of God, and is profitable*, &c. of purpoſe to make the ignorant to believe, that this their ſacrilegiouſly corrupted Scripture, or Bible, is given by inſpiration

ration of God. But how groſly they deceive, the world may judge: For if all Scripture were given by inſpiration of God, then *Æſops* Fables, and the Alcoran of the Turks (which are Scriptures (but prophane and falſe ones) ſhould be given by inſpiration of God. Neither are they content onely to make them believe, its given by inſpiration of God, but alſo they endeavour to perſwade them, contrary to the Holy Ghoſt, 2 *Pet.* 3.16. that its clear and eaſie to be underſtood, and that they are bound to read it; as you may ſee, John 5.39. Where inſtead of the Indicative, *ye do ſearch the Scriptures*, they have the Imperative *ſearch ye the Scriptures.* See the Syriack here.

2. To this purpoſe inſtead of, *Theſe were the more noble of thoſe that are in Theſſalonica* (that is to ſay the moſt noble by birth, of them that are in the countrey of *Theſſalonica*: See the Greek, the Latin, the Syriack, and the Arabick, which plainly hath *nobiliores genere) which received the word with all greedineſs, daily ſearching the Scripture, if theſe things were ſo: And ſurely many of them believed,* Acts 17.11,12. they have, *Theſe were more noble then thoſe in Theſſalonica, in that they received the word with all readineſs of minde, and ſearched the Scriptures daily, whether theſe things were ſo. Therefore* (ſay they) *many of them believed.* Behold here, ſerious Reader, how they adde: *in that* and *therefore*, purpoſely to make the ignorant believe, that they were more noble *in that*, or *becauſe that* they daily ſearched the Scriptures, and that *therefore* many of them believed. But the Scripture ſaith no ſuch thing.

3. If you ſay *Timothy* knew the Scriptures from his infancy, I confeſs it, and ſo did *Samuel* and *Paul*, and others; but this was a ſpecial priviledge granted onely to ſuch as were wholly dedicated from their infancy to the ſervice of God: nay thoſe themſelves were not allowed to read ſome certain books of Scripture: As for example, the *Canticle of Canticles*, &c. until they came to thirty years of age; how much leſs, ordinary fellows, boyes, and maid-ſervants.

4. Againſt the moſt bleſſed Sacrament, Mat. 26.26. where it is ſaid, *Jeſus took bread, and bleſſed, and brake, and gave to his Diſciples*, ſaying, *This is my body*, they adde *it* three times, ſay-

ing, *Jesus took bread, and blessed it, and brake it, and gave it to his Disciples:* of purpose to make the ignorant believe, that Jesus gave to his Disciples but the natural bread he took; and not his Body, as this Scripture plainly affirmeth. To this purpose instead of *Supersubstantial bread*, Matth. 6. 11, they have *daily Bread.* Neither is it sufficient, they say the Greek hath it so: for St. *Matthew* did not write in Greek, but in Hebrew. Moreover the Greek, as now it is extant, is troubled; as hereafter. Item, instead of, *whosoever shall eat this bread, or drink,* &c. 1 Cor. 11. 27. (see the Greek here) they have: *Whosoever shall eat this bread, and drink,* &c. of purpose to induce a necessity of taking both. But the Apostle saith expresly, that whosoever taketh either unworthily, is guilty of both. And the reason why is clear. For whosoever taketh one, taketh also the other *per concomitantiam*, as Divines speak. Nor does it avail them a whit, that the Arabick hath *and*, for St. *Paul* did not write this Epistle to the Corinthians in Arabick, but in Greek, which to this day hath ἢ not ϰαὶ, *or*, not *and*.

5. Instead of, *This is my body which shall be given for you*, 1 Cor. 11. 24. they say, *This is my body which is broken for you:* of meer malice, to make the ignorant believe, that Christ gave to his Disciples onely the natural bread, which then was broken at the Table, not his real body, which was not then as yet bloodily given for them, but should afterwards be given for them, and for all the world. Item; instead of, *This is my blood which shall be shed for many*, Matth. 26. 26. Mark 14. Luke 22. &c. They say in these three places, *This is my blood which is shed for many:* on purpose to make the ignorant believe, that Christ meant the natural Wine, which then, at the last Supper, was shed, or poured out of the pot, or bottle, into the Chalice, or Cup. But alas! they grosly deceive: all the world may clearly see of Christs words, that he meant his own precious and proper Blood: which was not then as yet shed, but should afterwards be shed upon the Cross for the redemption of the world. Neither doth it avail them a whit, that he said, *Luke* 22. 19. *This is my Body which is given for you*, and not, *which shall be given for you.* For even then his body was given for us, that is to say,

ſay, unbloodily offered for us; as now he is daily by the Prieſt, in the moſt holy and unbloody ſacrifice of the Maſs, which is done in commemoration of Chriſt, who firſt did it, and commended and commanded it ſhould be alwayes ſo done, ſaying, *do ye this*, (this very thing I do) *in commemoration of me*, Luc. 22. 20. Now that Chriſt in his Maſs or laſt Supper changed the Bread into his Body, and that he offered it even then an unbloody ſacrifice to his Father for them, is clear out of his own words: *This is my body*, loe the change or tranſubſtantiation *which is given for you*: behold the oblation. Hence the Council of *Nice*, l. 3. decret de divina menſa, ſaith, *By faith let us underſtand the Lamb of God who taketh away the ſins of the world, to be placed on the ſacred Table, to be ſacrificed by the Prieſt unbloodily*, &c. So the Council of Nice which was, *Anno Dom.* 325. that is thirteen hundred years before Proteſtants were thought of.

6. Inſtead of, *Let us put wood upon his bread*, Jer. 11. 19. (*that is*, ſaith St. *Hierom* here, *the Croſs upon the body of our Saviour*; *for it is he that ſaid, I am the bread that deſcended from heaven*) they have, *Let us deſtroy the tree with the fruit thereof*, of Jewiſh purpoſe to aboliſh this famous propheſie of the moſt bleſſed Sacrament, and Paſſion of Chriſt, thwarting their heretical doctrines.

7. Againſt the ever bleſſed Virgin *Mary*, Mother of God, and the interceſſion of Saints, inſtead of *Woman, what is that to thee and me*, John 2. 4. they have, *Woman, what have I to do with thee.* Item, inſtead of, *Hail, full of Grace*, Luc. 1. 28. they ſay, *Hail, thou that art highly favoured*; of purpoſe to aboliſh the *Ave Maria*, which clearly proves inherent grace. Item, inſtead of; *yea and bleſſed are they*, &c. they write, *Yea rather bleſſed are they*, &c. Luc. 11. 27. whence ordinary women amongſt Hereticks thinks themſelves more bleſſed then the moſt bleſſed Virgin *Mary*, Mother of God.

8. Againſt the worſhipping the Images of Chriſt and his Saints, where the true Scripture hath; *who have not bowed the knee to Baal*, Rom. 11. 4. they add theſe three words, *The Image of*, ſaying; *Who have not bowed the knees to the Image of Baal.*

Item

Item, *Exod.* 20. 4. where it is ſaid, *Thou ſhalt not make to thy ſelf an Idol*, they ſay, *Thou ſhalt not make to thy ſelf any graven Image.* Item, Gen. 31. 19. inſtead of *Rachel had ſtolen her Fathers Idols*, they write, *Rachel had ſtolen the Images that were her Fathers*; of purpoſe to make the ignorant believe, that every Image is an Idol: which God knoweth is ſo contrary to truth, as darkneſs is to light. For if every Image were an Idol, then Chriſt, whom they call *the ingravened Image of the Father*, Heb. 1.3. ſhould be an Idol, according to their Bible: yea even they themſelves, if they be the Images of God, ſhould be Idols, and conſequently nothing. *For we know that an Idol is nothing in the world*, 1 Cor. 8. 4. and though all their Bibles tell them: *Thou ſhalt not make any graven Image*; yet hardly ſhall you ſee as much as one of their Bibles without ſome graven Images even in its Frontiſpiece.

9. Againſt the diſtinction of Latria and Dulia, or Adoration of God and Adoration of Creatures, inſtead of, *Adore ye his foot-ſtool, for it is holy*, Pſalm. 98. 5. they tranſlate: *Worſhip his foot-ſtool, for he is holy*, (Pſalm 99 5. with them) as though Gods foot-ſtool was not holy, nor to be adored with the Adoration due to holy creatures. See more, *Gen.* 47. 31. *Heb.* 11. 21. For *Idolatry* they commonly write worſhipping of Images, &c.

10. Againſt the worſhipping of holy reliques, inſtead of: *In that day ſhall be what is upon the bridle of the Horſe, holy to the Lord*, Zach. 14. 20. they have, *In that day ſhall there be upon the bells of the horſes holineſs unto the Lord*, but alas they are miſtaken, this Propheſie was already gloriouſly fulfilled, even before Proteſtantiſme was hatch'd, to wit, when the Emperour *Conſtantine* through great veneration and confidence thereby to obtain the Victory (as indeed thereby he obtained) put one of the holy Nails wherewith Chriſt was Crucified, upon the Bridle of his Horſe, which ſacred Relique is to this day kept in great veneration, *Carpentorati* in *France.*

11. Againſt praying to Saints, inſtead of the time paſt, *Abraham knew* us not, *Iſa.* 63. 16. they have the preſent time, *Abraham knoweth* us not; or worſe, *is ignorant* of us.

12. Againſt

12. Againſt praying for the Dead, inſtead of, *Let peace be to David*, 3 Regum. 2. 33. (ſo *Solomon* prayed here for his dead Father, whence we praying for our Father, or friend dead, ſay, *Let him reſt in peace*) they have *peace ſhall be upon David*, 1 Kings 2. 33. To this purpoſe, inſtead of *it is an holy and wholeſome thought to pray for the Dead, that they may be looſed from their ſinnes*, 2 Mach. 12. 46. they clearly leave out, not onely this Verſe, but alſo the whole Book. In like manner againſt Purgatory, inſtead of Hell they write *Grave*, Oſeæ. 13. 14. Gen. 37. 35. Item, inſtead of *he was heard for his reverence*, Heb. 5. 7. they tranſlate; *he was heard in that he feared*; purpoſely to confirm the moſt damnable doctrine of *Calvin* and *Beza*, affirming, that Chriſt feared Hell, and that he ſuffered the pains and torments thereof upon the Croſs; and that this was his deſcending into Hell, or Purgatory. Notwithſtanding they themſelves pray for the Dead, and beſeech God, *that this their dead Brother (which now they are to bury) and all other departed in the true Faith, may have perfect Bliſs*. So they pray in their Book of Common-Prayer, in the Burial of the Dead.

13. Againſt good works, where the true Scripture ſaith; *Give diligence to make by good works your calling and election ſure*, 2 Pet. 1. 10. They leave out theſe three words *by good works*. To this purpoſe inſtead of *Redeem thy ſins by Alms-deeds*, they ſay, *Break off thy ſins by righteouſneſs*, Dan. 4. 24.

14. Againſt Juſtification by good Works, inſtead of *juſtices* and *juſtifications*, they have *ordinances* and *ſtatutes*, for *juſtice*, *righteouſneſs*; for *juſt*, *righteous*, *Mat.* 1. 19. *Luc.* 1. 16, &c. becauſe when one is called *juſt*, it foundeth that he is ſo indeed, and not by imputation onely. Inſtead of, *I have inclined my heart to do thy Juſtifications alwayes, for reward* they have, *I have applied my heart to perform thy Statutes alwayes, even unto the end*: they cleanly leave out *for reward*, Pſal. 118. 112.

15. Againſt Free will, inſtead of, *If you do well, ſhall you not receive; but if you do ill, preſently ſin ſhall lie at the door? but the deſire of it ſhall be ſubject to thee, and thou ſhalt rule over it*, Gen. 4. 7. They have, *If thou do well ſhalt thou not be accepted? and if thou doeſt not well, ſin lyeth at the door: and unto thee ſhall be*

his deſire, and thou ſhalt rule over him: which Relatives *(His* and *Him)* falſly put in the Maſculine Gender, for *of it* and *it*, (in the Neuter) they exclude the true Antecedent, to wit, ſin, and moſt abſurdly refer them to *Abel, Cains* Brother; as though God had ſaid, not that ſin ſhould lie at the door, but his brother *Abel*, and ſo they corrupt the Scriptures, in all points of faith controuled by them.

The tenth Chapter.

A further diſcovery of the ſacrilegious malice of Hereticks, and the conſequence inferr'd.

1. AGainſt holy Tradition, where the true Scripture, *Acts* 15. 41. hath; *He went through Syria and Cilicia, confirming the Churches, commanding to keep the Precepts of the Apoſtles and Seniours*, they leave out *the ten laſt words*, for fear that by their *precepts*, Traditions may be underſtood: to this purpoſe inſtead of *Traditions*, they commonly write *ordinances*, 1 Cor. 11 2. ſee the Greek here. But where the Scripture ſpeaketh againſt certain Traditions of the Jews, as *Mat.* 15. 3. there they alwayes write Traditions, purpoſely to apply ſuch places to our Apoſtolical Traditions.

2. Againſt the Clergy, inſtead of *Biſhops* they have *Overſeers*, Acts 20. 28. Item, inſtead of *Prieſts*, they ſay *Elders*, Jacobi. 5. 14. ſo that honeſt old men and grave Overſeers, are Biſhops, and Prieſts, good enough for them. But where the word *Prieſt* ſounds ill, as 3 Regum. 18. &c. The *Prieſts of Baal*, there they are ſure to write *Prieſts*. Whence their malice may appear.

3. Againſt the Celibate, or Chaſte Life of Prieſts; inſtead of, *Have we not power to lead about a woman, a ſiſter, as the reſt of the Apoſtles*, 1 Cor. 9. 5. they tranſlate, *Have we not power to lead about a ſiſter, a wife, as well as the other Apoſtles*; of purpoſe to make the ignorant believe, that the Apoſtles lead about their wives, as they do themſelves. To this purpoſe inſtead of,

all

all men do not receive this saying, they have; *all men cannot receive this saying*, Matth. 19. 11. to make the ignorant believe, that no man can live chaste.

4. Item, instead of, *He that is with a wife, careth for the things of the world, how he may please his wife; and he is divided*, 1 Cor. 7. 33. they have, *He that is married, careth for the things of the world, how he may please his wife: there is a difference also between a wife and a virgin.* Note this last part well; and you shall see it is an affected and forged infidelity and sacriledge: for fear, that any should think themselves (who commonly are with women, or wives) to be divided from the things of God, as indeed they are very far: God help them, poor souls.

5. Against the Popes Primacy, instead of, *unto the King as Precellent*, 2 Pet. 2. 13. they formerly had, *unto the King as Supreme Head*, to wit, of the Church: which title they attributed to man, woman, and childe; witness the Oath of Supremacy from time to time. But just God, to shew them their foppery, not right Popery, as he rejected *Saul*, 1 Regum. 13. 9. *Jeroboam* 3 *Regum.* 13. 1. and *Ozias* 2. *Paralip.* 26. 17, 18. for usurping the Priestly office, so he permitted their head to be cut off (which was a thousand pities) by themselves most barbarous Suipapæcides, and heathenish Hereticks. From which sacriledge, and consequent disaster, God of his mercy preserve our most gracious Sovereign King, *Charles* the Second, and bless his Sacred Majesty with all heavenly Blessing and Grace, *Amen.* Now they have it, *unto the King as Supream*, yet ill.

6. Against the word *Catholique*, instead of the Catholique Epistle of St. *Peter*, of St. *James*, of St. *John*, they write *the Epistle general* of *Peter*, of *James*, of *John*, of purpose to abolish the words Catholique and Saints.

7. Against the visibility of the Church, instead of: *In the Sun he put his Tabernacle*, Psal. 18. 4. they have, *in them he put a Tabernacle for the Sun.*

8. Against obedience to the Church, instead of, *How shall they believe in him whom they have not heard?* (So the true original Latin, *Rom.* 10. 14.) they have *of whom*; purposely to excuse themselves, which hear after a fashion of Christ, but really

hear him not, becauſe they hear not the Church. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me,* Luke 10. 16.

9. Againſt Sacramental confeſſion, inſtead of *Pennance*, Matth. 3. 2. they write *Repentance*; which is but the third part of Pennance, which (as I ſaid above) conſiſts of *Contrition*, *Confeſſion*, and *Satisfaction*. Item, inſtead of *Confeſſe your ſins one to another*, Jacob. 6. 16. they ſay, *acknowledge your faults one to another*; as though that to acknowledge faults, and to confeſs ſins, were all alike: but how groſly they deceive, the world may ſee in *Judas* his repentance, for he acknowledged his faults, but did not confeſs his ſins.

10. Inſtead of, *men are like unto beaſts*, Eccleſ. 3. 18. they ſay, *men are beaſts*; perhaps to excuſe their own beaſtiality. Inſtead of, *man knoweth not whether he be worthy of love or hatred*, Eccleſ. 9. 1. Item, *man knoweth not his end*, ibid. v. 12. they have, *no man knoweth either love or hatred*: item, *man alſo knoweth not his time*: of diabolical purpoſe to aboliſh theſe Truths, too too contrary to their falſe doctrine, to wit, that they are ſure, they are the children of God, that his Spirit is in them, and that they ſhall be ſaved. To this purpoſe again inſtead of *Fulneſs of Faith*, they write, *full aſſurance of Faith*, Heb. 10. 22.

11. Item, inſtead of, *faith is the argument of things not appearing*, Heb. 11. 1. they have, *faith is the evidence of things not ſeen*. Whence they believe nothing but what by evidence they ſee, but Chriſt ſaid, bleſſed are they that believe and ſee not.

12. Inſtead of *Bleſs God and dye*, Job 2. 9. they cry, *Curſe God and dye*. If they ſay, *Jobs* wife here ſpake Ironically, that is, though ſhe ſaid Bleſs God and dye, yet ſhe meant, Curſe God and dye: I ask them, how can they tell what ſhe meant? or how do they know ſhe ſpake Ironically? and though ſhe had, what then? by what priviledge could they change the words of holy Scripture here, be they Ironically or Hyperbolically ſpoken? Forſooth by ſacriledge.

13. Inſtead of, *I have not ſinned*; Job 17. 2. they tranſlate, *are there not mockers with me?* Item, inſtead of *Deliver me O Lord*, ibidem, v. 3. they write: *lay down now*. In like manner,

for 3,

for; *after darkneſs I hope for light*, they have, *the light is ſhort becauſe of darkneſs*, ibidem v. 12. and many more ſuch, even in one Chapter: and ſo almoſt all their Bible over, whether of malice, or ignorance, or both, let them ſee.

14. The conſequence then is clear, to wit; that the Proteſtant or Sectarian Bible, is not the word of God. What is it then? forſooth, an unjuſt, corrupt, and perverſe Book; which is no more Holy Scripture, nor the word of God, then is the Alcoran of the Turks, or *Æſops* Fables. And if their Bible be ſuch, what muſt their Faith and Religion be which they ground ſolely on it? for they admit no Traditions. It followeth, that it muſt be like that of Turks and Heathens. And ſo it is indeed, as by their wayes and doings clearly appears, even to the Turks themſelves. Witneſs that Turkiſh proverb: they rub their two fore-fingers one to another, and ſay, *Turquack & Anglezacq Hanayacq Tira*, that is, a Turk and an Engliſhman (meaning Proteſtant) are brothers both alike, as one finger is like another, and truly. For as the Turks affirm that their prophet *Mahomet* came with new light to illuminate the world: ſo the Proteſtants ſay that their prophet *Luther* came with a glorious Reformation: as the Turks are divided, yea and ſubdivided among themſelves into divers ſects; ſo are the Proteſtants: As the Turks, though diſagreeing amongſt themſelves joyn hand to hand to perſecute the Catholicks; ſo do the Proteſtants. The Turks whereſoever they come, demoliſh Churches, deſtroyes Croſſes, and beat down and break Altars and Images, ſo do the Proteſtants. The Turks cannot abide praying to Saints, no more can the Proteſtants. The Turks love not Beads nor holy Water, no more do the Proteſtants. The Turks above all things hate the moſt holy Sacrifice of the Maſs, and ſo do the Proteſtants; which alone is enough to ſhew, that in their Religion or Belief they are like Turks and Heathens: for in the true Church, *from the riſing of the Sun, even to the ſetting, great is my name* (ſaith the Lord, Mal. 1. 10, 11.) *amongſt the Gentiles, and there is ſacrificed and offered to my name in every place a clean oblation*, that is, a moſt pure and unbloody ſacrifice, (ſee the Hebrew here) which is onely

the moſt bleſſed Sacrifice of the Maſs, as above we proved. But in the Proteſtant Church, or amongſt the Proteſtants, there is no ſuch ſacrifice; therefore the Proteſtants are not the true Church, and by conſequence they muſt be like Turks and Heathens. Whence the holy Fathers, as I ſaid above, unanimouſly affirm, that Proteſtants or Hereticks, are (*ſolo nomine Chriſtiani*) not Chriſtians. And this is the fruit of a corrupt and perverſe Bible.

The eleventh Chapter.

That the Sectarian Bible is no more the Word of God, then an Almanack, or Æſops Fables, or the Alcoran of the Turks.

1. IT is a Maxime in Philoſophy; that *Good is of an entire cauſe, evil of any defect.* But the Proteſtant, or Sectarian Bible is defectitve; therefore evil, and conſequently not the word of God. Now that the Sectarian Bible is defective, even the Sects themſelves by their actions (beſides what we have aboveſaid) manifeſtly declare. For almoſt every year they correct it and mend it, chop it and change it, as they do their Almanacks, adding thereunto what they will, and ſubſtracting what they pleaſe.

2. Neither do they change their Bible onely, but alſo their Religion, and faſhion thereof, grounded on it. If then every following years Bible be better then the former, why may not next years Bible be better then this years, and ſo to the end of the world? and in the mean time the Sectarian Bible never be perfect or better then a yearly Almanack; not ſo good as an Almanack for ever as is *Erra Pater*, or the Shepherds Prognoſtication, or Sea mans Calendar, *&c.* why then ſhould it be more the word of God, then *Æſops* Fables, or the Turkiſh Alcoran?

3. I confeſs, a Sectarian may read in his Bible, This is the Holy Scripture, or This is the word of God: But can he, or his Bible, make this appear? no truly, no more then *Æſop* can

can make appear, that his Fables are ſuch; or a Turk, that his Alcoran is ſo.

4. I confeſs again, a Sectarian reading his Bible, may be moved by ſome ſpirit to a kinde of Devotion; and I profeſs, that a Turk alſo, reading his Alcoran, may be moved to the like: wherefore then ſhould a Sectarian Bible be the word of God, more then a Turkiſh Alcoran? Moreover the Sectaries have as many different Bibles, in Canon, Verſion, and Senſe, as are dayes in the year: But the true Bible cannot differ from it ſelf; neither can there be more true Bibles then one: where all materially and contrarily differ. Tell me then, if you can, which of all is the one and onely true Bible? what Sect or Sectary can anſwer to this Querie? or what Sectarian Bible can decide this Controverſie?

5. If you ſay the Hebrew and Greek Bibles, I ask you, what if the queſtion be of the Hebrew and Greek Bibles? can they be Judges in their own Cauſe? No certainly; no more then the Engliſh Bibles. Moreover, the Hebrew and Greek are troubled, and different, as hereafter you may ſee. We conclude then, that the Sectarian Bible is no more the word of God, then the Alcoran, Almanack, or *Æſops* Fables. Nay, its worſe then thoſe; for *corruptio optimi peſſima eſt*, that is, the beſt thing corrupted is the worſt of all. What corrupt Book can do ſo much miſchief as a corrupt Bible? none at all; no nor all the corrupt Books in the world. Therefore let it paſs as *corruptio peſſima*, and the Falſarians, or Corruptours thereof, as *corruptores peſſimi*; who corrupt and falſifie not onely their Bible and Religion, but alſo the Writs of the holy Fathers and Eccleſiaſtical Writers: So that by reading their Books alone, a man cannot tell which is which, true or falſe.

6. Happily you will ſay, though the Proteſtant Bible be corrupt and perverſe, yet it hath many good things in it, and a great deal more uncorrupted places of holy Scripture, then *Æſops* Fables, or the Alcoran: Therefore its more the word of God then *Æſops* Fables or the Alcoran.

7. I anſwer, though the *Major* part of the Proteſtant Bible were compiled of entire books, and uncorrupted places of holy Scri-

Scripture, yet becauſe that it is corrupt and perverſe, neither the whole, nor the Major part, nor the Minor, nor the Minime part thereof, as of ſuch is the word of God, more then the Alcoran of the Turks, or *Æſops* Fables. For the word of God cannot be part of any corrupt, or perverſe thing: neither can any perverſe, or corrupt thing, as the Proteſtant Bible is, be part thereof. What hath light to do with darkneſs? though it may ſhine in darkneſs. Even ſo, what hath any perverſe, or corrupt thing to do with Truth; though this ſhould ſhine in that?

8. You will ſay again, a loaf of Bread, that hath ſome few ſands in it, is yet ſtill bread; or a bottle of Wine, in which are ſome few drops of water, is ſtill wine; or a man that hath loſt an arme, or a leg, is yet ſtill a man: Therefore a Bible, or holy Scripture, in which are ſome corruptions, or which hath loſt its verity in ſome few places, is yet ſtill the word of God more then the Alcoran or *Æſops* Fables.

9. I anſwer, there is great diſparity in your compariſon. For a loaf of bread, in which are ſome few ſands, hath yet ſtill the nature of bread: therefore may be called bread. Or a Bottle of Wine, in which are a few drops of water, hath ſtill the nature of wine, and conſequently may be called wine: or a man that hath loſt his arm, or leg onely, hath not loſt his humanity or rationality. Therefore yet ſtill he may be called a man. But a Bible that is corrupted and perverted in never ſo few places, cannot be called the word of God; becauſe it hath no more the nature of the word of God, which is to be wholly whole moſt faithful and true, and wholly whole without corruption, or errour, *Prov.* 8. 8. *John* 17. 17. *Apoc.* 21. 5. whence we conclude, that although there were many, yea more places of the holy Scripture in the Sectarian Bible, then in *Æſops* Fables, or in the Alcoran, yet notwithſtanding the Sectarian Bible is no more the word of God, or holy Scripture, then is *Æſops* Fables, or the Alcoran: as in theſe two examples I will clearly ſhew.

10. The Sun which hath more of the brightneſs, ſplendour, and light of God in it, then the Moon hath, is no more God, then

then is the Moon: even ſo, a corrupt and profane Book, which hath never ſo many ſentences, or places of holy Scripture in it, is no more holy Scripture, or the word of God, then is another prophane and corrupt Book, which hath never ſo few. For the word of God muſt be wholly whole without corruption, and errour. Secondly, a man while he is in the ſtate of Grace, is the Temple of the Holy Ghoſt: but when he is in deadly ſin, then he is no more the Temple of the Holy Ghoſt, then is a Beaſt: nay, he is rather worſe then a beaſt, a den of Thieves of Devils. So a Volume, or Book, that containeth the perfect and true Scriptures, is the word of God truly: but if ſuch a Book be corrupted and perverted, as the Proteſtant Bible is, its no more the word of God, then is the Alcoran or *Æſops* Fables: yea its worſe then *Æſops* Fables; its Diabolical inventions, and Heretical labours, and a ſacrilegious inſtrument to deceive, and damne all ſuch poor ſouls, as believe it; and therefore worthy to be burnt with fire, in the middle of the Market at noon, and let all the people ſay *Amen*, ſo be it. More of this in the Hinge of Controverſies, *part.* 2. *Chap.* 7, 8, 9, 10, &c.

11. And yet ſome will be ſo ſimple as to believe, that ſuch a Bible is Holy Scripture, and the word of God. *O Tempora! O Mores!* Alas ſilly ſouls, wherefore do you ſay, that ſuch a Bible is a holy Scripture? How can you tell its the word of God? How can you make this appear? Firſt, if you ſay, that every man tells you ſo, remember, that every man is a lyar, *Pſalm* 115. 3. Again, if you ſay humane reaſon tells you ſo, conſider with your ſelves, that humane reaſon cannot tell of things over and above it ſelf. Further, if you ſay the Spirit tells you ſo, forget not Chriſts words, you know not whence the Spirit cometh, or whither he goeth, *John* 3. 8. Further yet, if you ſay, your Church tells you ſo, remember your own principle, that your Church may erre. At length, if you ſay, the Bible it ſelf tells you, be mindeful, the queſtion is of the Bibles verity; and it cannot be judge in its own cauſe. Or if you ſay the Hebrew and Greek, *&c.* tells you, remember, thoſe are troubled; as hereafter. In fine, if you ſay, God tells you; I pray tell me,

when, where, and how? Dear ſouls, note this well dear ſouls, bought by the precious Blood of our Lord and Saviour Jeſus Chriſt; note this ſeriouſly, and ſet by ſo much more for their ſenſe and meaning; in which they groſly erre at every foot, yea, at every inch: and you ſhall know better how to terme ſuch Bibles, and how far to confide in them, or in your own conceit, or interpretation of them.

The twelfth Chapter.

The old vulgat Latin Bible defended.

1. IF you ſay, that all this, and ſuch like may be retorted, and applied to the old Vulgat Latin Tranſlation, I anſwer, no. Firſt, becauſe the old vulgat Latin Tranſlation is, theſe thirteen hundred years received and approved of, by the Holy Catholique Church, which cannot erre; and every man is bound under pain of Excommunication to receive it, with all its parts, for Authentical, Holy, and Canonical. *Vide Concilium Tridentinum, Seſſione quarta, &c.*

2. Secondly, it's certain and known to the world, that the old Vulgat Latin Tranſlation is the trueſt and pureſt of all Tranſlations, that ever yet were: Let our Adverſaries (I mean thoſe of them that may) be judges.

3. Thirdly, in the old Vulgat Latin Tranſlation, is nothing contrary to Faith, or good manners; nothing that alters the true ſenſe and meaning of the holy Scriptures: nothing that changeth, or contradicteth the intent of the Holy Ghoſt. Therefore no defect, or material errour.

4. Whereunto may be added, that the Hebrew and Greek Fountains of the Old and New Teſtament, were either through malice or ignorance, troubled by Jews, or Hereticks, or both, ſince the tranſlating of them into the old vulgat Latin, which truly did and doth concord with the true and untroubled Originals.

5. Our Adverſaries cannot ſay ſo much for their Bible; which

which is corrupt and perverſe; which was never received by the Church, but rather prohibited and condemned: which no body is bound to receive for holy and canonical, and which was by Apoſtates and Hereticks tranſlated, ſince the Hebrew and Greek were troubled. As for example may appear, *Pſalm* 21. 18. with them 22. 16. where inſtead of: *they pierced my hands and my feet*, the Hebrew hath, *as a Lion my hands and my feet*. Item, inſtead of, *we have found water*, Gen. 26. 33. the Greek Septuagint hath, *we have not found water*. How then could our new ſprung Adverſaries derive pure ſtreams, from ſuch troubled fountains? or where elſe could they have them?

6. If they ſay they gat them of the Jews, I anſwer, we believe themſelves as well as the Jews, and the Jews as well as them. If they ſay they got them from us, why then do they not keep them, as they received them? For the New Teſtament, the Jews had none of it. This they muſt grant to have received of us: wherefore then do they differ from us in it? what can they ſay here for themſelves?

7. If they anſwer and ſay, that they follow not the Vulgat therein, but the Greek, I reply, wherefore then do they adde the Hiſtory of the woman found in adultery, *John* 8. the laſt Chapter of St. *Mark*, and the Teſtimony of the holy Trinity, 1 *John* 5. 7. which are not in the Greek, but in the Vulgat? If they inſiſt and ſay, that ſome Greek Copies have thoſe, and other ſome not, I ask them, how then can they tell, which ſome is trueſt, but as the Vulgat, and the Church, which receiveth the Vulgat tells them?

8. If they urge and ſay, that their own Church tells them, I conclude, let them firſt prove their own Church: which when they think to have done, then let them remember, that according to their own principles, their Church may erre in matters of Faith, and conſequently in this. Otherwiſe it is certain, that all Greek Copies (excepting ſuch as were tranſlated out of the Vulgat Latin) are troubled. For example, *Matth.* 6. 13. all do adde theſe words, *For thine is the kingdom, and power, and glory, for ever and ever*; which are not of holy Scripture. Witneſs St. *Chryſoſtom*, St. *Hierom*, St. *Ambroſe*, St. *Auguſtine*, &c.

who interpreted the Lords Prayer, and commented upon every word of it, but made no mention of those words.

9. Item, the Greek of the New Testament, in the Sectaries own great Bible, or *Waltons* Bible of nine divers Languages, printed at *London*, 1657. and 58. called *Biblia Polyglotta*, (which I suppose they think is the truest, and best Greek now extant) hath, *serving the time*, instead of, *serving the Lord*, Rom. 12. 11. Item, *the holy Ghost was not as yet*, instead of, *the holy Ghost was not given as yet*, John 7. 39. For their vulgar Greek, that is manifestly corrupted and corrected according to their corrupt English; witness the world.

10. They themselves then confess, with the old Vulgat Latin, that the Hebrew and Greek are troubled in the above-cited places; yet will they not wholly or thorowly follow the Vulgat, which they grant is true in them: they do not follow the Hebrew, in which they boast, nor yet the Greek, in which they glory, as above we copiously proved; and by the now cited places, *Psalm* 21. 16. *Gen.* 26. 33. *Rom.* 12. 11. *John* 7. 39. may plainly appear. What then do they follow: forsooth, their own Heretical fancies; as thus I prove: Either the Vulgat is faithful and true, or not. If it be faithful and true, why do they not wholly and thorowly follow it? if it be not faithful and true, why follow they it in the above cited places, in which it abandons and contradicts the Hebrew and Greek? how can they tell its more faithful and true in those places, then in every other place? or how do they know but 'tis as true in every other place, as it is in them? Even so of the Hebrew and Greek; how can they tell, but they are as troubled in every other place, as in the above cited? or how do they know, but they may be as true in the above cited places, as in any other place? what can they say here for themselves? They affirm, that the Hebrew and Greek are troubled; witness the fore-cited places: if then the Vulgat be also troubled, how could their Bible be true, which was translated out of those, or some of those?

11. If they say that where the Hebrew is troubled the Greek is pure, and where the Greek is muddy the Hebrew is clear; I ask them, how do they know that, but as the Vulgat

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or the Catholique Church which receiveth the Vulgat tells them? If they ſay they do not follow the Vulgat herein, nor the Church that receiveth the Vulgat, I ask them, what then do they follow? or where then did they get the truth? If they ſay that they picked and chooſed, and gathered the truth out of all Languages and Verſions, I ask them, how can they make this appear? how do they know, but that rather they picked and chooſed, and gathered the corruptions and errours of all? To this they cannot anſwer. Therefore of neceſſity they muſt confeſs, that their Bibles may be falſe, and the Vulgat faithful and true, for all they can tell: and conſequently they cannot truly accuſe it of any corruption, or errour.

12. If they ſay they got the truth in the Chaldæan, I ask them, why then do they not follow the Chaldæan; which hath Gen. 4. 23. *I have not ſlain a man*; where the Proteſtant, or Sectarian Bible hath: *I have ſlain a man*; or if they averre, they had it in the Syriack, why follow they not the Syriack, which inſtead of, *thou ſhalt rule over it*, Gen. 4. 7. hath, *it ſhall rule over thee.* Item, which clearly and plainly makes mention of, and commends *Vigils and Faſts, prayers for the Dead, and praying to Saints, honouring the Croſs, and many ſuch things*, which Proteſtants ſay, are but Popiſh Traditions. But truly this Syriack Edition alone (which hath been, more then a thouſand years before Proteſtants were born) is enough to convince them of their blaſphemous calumnies and abominable lyes; witneſs their own great Bible of ſeveral Languages above cited.

13. In fine, if they ſay, they found the truth in the *Perſick*, *Arabick*, or *Æthiopick* Verſion, or in the *Samaritan*, or *Hebræo-Samaritan*, or in any other Verſion, or Edition whatſoever, let them tell the Verſion, or Editions name, and the reaſon, why they do not totally follow the ſame. This they'l never do: wherefore we conclude, that the old Vulgat Latin Tranſlation, or Edition, is the pure and incorrupted Bible, and true word of God: and conſequently that all and every other Bible, or Bibles, that in matters of Faith do contradict it, are not the true word of the living and true God, totally taken.

But all the Proteſtant, or Sectarian Bibles do contradict it in matters of Faith, as above proved. Therefore all Proteſtant or Sectarian Bibles, are not the word of God.

The thirteenth Chapter.

A Proſecution of the former matter. Objections ſolved.

1. PErhaps you will ſay, if that be ſo, even the Hebrew and Greek fountains are not the word of God: For they differ in many places from the Vulgat. I anſwer firſt with *Bellarmin*, the Hebrew and Greek (not meaning your corrupt Copies) both of the Old and New Teſtament, as they are now extant, are not generally corrupted, neither are they moſt pure fountains. Secondly, the Hebrew and Greek were ſometimes received in the Church: and though they have been ſo troubled ſince, that now in many places they differ from the Vulgat, yet do they not contradict it in matters of Faith, in any place. Therefore, while the Church do not condemn them, we cannot judge them. Thirdly, the true and untroubled Hebrew and Greek Fountains differ not at all from the Vulgat: neither doth this differ from them. Know Sir, that the Hebrew Fountain muſt be conſidered as it was firſt written without Points and Vowels, *&c.* and ſo taken, its not in any matter of faith contrary to the Vulgat; nor this to that. The Points and Vowels added to, are altogether extrinſecal to the Text; and they do not change it a whit: Therefore, whereſoever they were, either through ignorance or malice, not rightly added, they may be quite taken away, and the Text read otherwiſe. And this not by Jews and Hereticks, (the enemies of verity) but by the Church which alone is the undoubted Interpreter of holy Scriptures. For its certain that none but the Church alone, or ſuch interpreters as have the infallible aſſiſtance of the Holy Ghoſt, as ſhe hath, can or may decide the Controverſies of, and in underſtanding the Hebrew, ariſing either from the equivocation and ambiguities of its words or ſimilitude of let-

letters, or variation of comata's, or tranſmutation of points, or puncta's, or additions, or diminutions and ſuch like (quite altering the ſenſe) which in time crept into all the Exemplars now extant, either through careleſneſs, or negligence, or ignorance, or malice of the tranſcribers librarians and bookſters: In like manner the Greek fountains alſo muſt be conſidered as they were firſt written, not as they are now troubled.

2. Perhaps again you will ſay, the Council of *Trent* acknowledged, that in the old Vulgat were ſome faults: for it decreed it ſhould be printed *quam emendatiſſimè*, or moſt correctedly, Seſſ. 4.

3. I anſwer, the Council of *Trent* acknowledged no ſuch thing: but inaſmuch as through the injuries of times, audacity of raſh Correctors, careleſneſs of Tranſcribers, and negligence of Bookſters, ſome Librarian or Typographical faults have crept into many Copies of the old Vulgat, the Sacred and Oecumenical Council decreed, that according to the true Exemplars it ſhould be printed *quam emendatiſſimè*, or moſt correctedly. Seſſ. 4. that is to ſay, free from all ſuch faults as have crept into ſome Copies thereof: and ſo the true old Vulgat ſhould be declared to the world, pure as it was firſt received by the Church, *Anno* 402. in Pope *Innocent* the firſts time.

4. Perhaps, in fine you will object the Correctors, or Declarers of the true old Vulgat (according to the Councils Decree above mentioned) ſay themſelves in the preface thereof, its hard to affirm, that this their corrected, or declared Edition is *omnibus numeris abſoluta*, or perfect.

5. I anſwer, This they might have very well ſaid (as the Pen-man of Gods own word ſaid in the like caſe, 2 *Mach.* 15. 40.) For they were not the Church. But when the Pope approved it, as you may ſee in *Clement* the eighth his Bull thereof, and the Church received it, as all the world can teſtifie, there was no more doubt to be made of it.

6. If you reply and ſay, They confeſs alſo, that they left ſome things in it unchanged, which were to be changed, (ibidem) I anſwer again and conclude, that is falſe. They confeſs no ſuch thing, but they confeſs, that for reverence of the old

old Vulgat Latin Tranſlations Interpreter, which properly ſpeaking, was the Church, that after St. *Hierom*, St. *Lucian*, *Theodotion*, and others, corrected and mended, and received it in the year 402. and which they did not intend to correct, or mend in any thing, as you may read in their preface of it, but as I ſaid above, to declare the true, old Vulgat, purged from all ſuch faults, as have crept into ſome Copies thereof, they purpoſely left ſome things unchanged, *qua mutanda videbantur*, which ſeemed changeable, or to be changed; to wit, ſome Barbariſmes, or improper Latin, as that of Pſalm 125. *In convertendo Dominus captivitatem Sion*, &c. Item, that of St. *Matthew* 22. 30. *Neque nubent, neque nubentur*, &c. which clearly ſhew, not onely their fidelity, in declaring the true old Vulgat, as it was at firſt tranſlated, but alſo the ſincerity and verity of the firſt Tranſlatour, who (though otherwiſe moſt eloquent) chuſed rather to ſpeak improper Latin, then not to expreſs the word of God moſt ſignificantly, moſt exactly, and moſt truly and fully, without adding to it, or ſubſtracting from it. This Sectaries cannot ſay for themſelves; who in their Tranſlations are rather fine and falſe Commentatours, then faithful and true Interpreters, as even in the fore-cited places may partly appear.

7. If you inſiſt, and ſay with *Kemnitius*, *Whitaker*, and other ſuch Heretiques, that the old Vulgat Latin Bible is ill tranſlated in many places, I anſwer, and pray you remember, that (as I ſaid above) the old Vulgat was tranſlated out of the Hebrew and Greek Fountains thirteen hundred years ago, (that is, more then a thouſand years before *Kemnitius*, or *Whitaker* were born) and that thoſe Hebrew and Greek Fountains have been, ſince that time, troubled, as above we declared. How then can or could *Kemnitius*, or *Whitaker*, or you, or any other, that came ſince, prove that any one place of the old Vulgat is ill tranſlated? Anſwer this, if you can. You cannot: therefore the more you reckon your objections againſt the Vulgat, the more you muſt number, either the troubles of the Fountains, or the imperfections and errours of your turbid ſtreams, or corrupt verſions or interpretations of them. Suppoſe I pray that

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two or three Proteſtant (or if you will) Catholick Authours ſhould ſay: there are ſome errors in the old Vulgat Latine Edition, what then? they cannot prove what they ſay, if they grant the Hebrew and Greek fountains are troubled, as of neceſſity they muſt. What then is their authority? how little is their reaſon? how fallible is their judgements? and how contemptible is their opinion in reſpect of a General Council? in compariſon of the inerrable Catholique Church contradicting them, as now we proved, *Concil. Trident. Seſſ.* 4. &c.

9. For concluſion, remember that your ſelves follow the Vulgat, as trueſt in divers places; in which it abandons and contradicts the Hebrew and Greek Fountains, as now they are extant. Why not then in every other place, as well as in thoſe? This to my opinion may ſatisfie a rational man: but if any be irrationally unſatisfied, let him read *Bellarmin, De verbo Dei,* where he may ſee, that all the places Heretiques falſly affirm to be corrupted in the Vulgat, are defended, and clearly proved by the Hebrew and Greek, to be moſt faithfully and truly tranſlated; and that their oppoſites in the Sectarian Bibles are moſt unfaithful and falſe.

10. But alas, what did I need with ſuch diligence to prove the verity of the Vulgat Latin, and the falſity of the Proteſtant Bible? the Proteſtants themſelves clearly declare both, for they follow the Vulgat (as I ſaid above) where it abandons the Hebrew and Greek; and they oftentimes ingeniouſly confeſs their own Bible is corrupt and perverſe: for example, in their great Bible of ſeveral Languages, or rather their Coppy thereof, or as they call it *Polyglotta, tom.* 6. *lect. var. Thomæ Pierſii* upon Pſal. 144. 13. *fidelis Dominus, &c.* (with them Pſal. 145.) this Verſe they ſay was erroneouſly left out in the Hebrew, yet do they not put it in their Bible. Item, Pſal. 16. 14. *Saturati ſunt filiis, &c.* (with them Pſal. 17.) this they affirm was vitiouſly foiſted into the Greek and Latin, yet do they not leave it out; ſo that they leave out what they acknowledge ſhould be put in, and they put in what they confeſſe ſhould be left out. O ridiculous and ſtrange fancy, or rather frenzy of Hereticks? Here they willingly looſe their two eyes,

endeavouring to pull out one of ours. But alas poor wretches, neither ſo ſhall they (the Gates of Hell) prevail againſt us (the holy Catholique Church) which is the pillar and firmament of truth, and the Spouſe of Chriſt; which is and ever ſhall be without ſpot or blemiſh. No more of the Proteſtant Bible, now to the Miniſters and Sectarian Preachers.

The fourteenth Chapter.

That the Proteſtant, or Sectarian Miniſters, or Preachers, are not true Preachers, or ſent by God.

1. ALl that have no true Miſſion, are not true Preachers. *How ſhall they Preach unleſs they are ſent*, Rom. 10. 15. But Proteſtant, or Sectarian Miniſters, and Preachers have no true miſſion: for all their miſſion, from the beginning of their Reformation, was either the inſpiration of a ſpirit they know not what, or the Commiſſion of a Childe, *Edward the Sixth*, whom they called *Supreme Head of the Church; and from whoſe Kingly power, all juriſdiction, as well Eccleſiaſtical as Secular, they affirmed did flow.* See Fox. Tom. 2. Anno 1546. in *King Edward the Sixth*. Or the Letters Pattents of a Woman, Queen *Elizabeth*, to whom alſo they were pleaſed to attribute the like Superiority and power. See *Statut. Anno primo. Elizabeth. chap.* 1. Or the illicit and invalid Ordination, or Miſſion of, or by one *Scorie*, an *Apoſtata Monk*, who ordained their firſt Biſhops at *the Nags-head in Cheapſide*, in Queen *Elizabeths* time. See Chriſtophorus de ſacro Boſco. Or at length, the approbation of Tryers, inſtituted by his late Highneſs (forſooth) and confirmed by Act of Parliament. (If they have any better, let them prove it: in the mean time let them know, we value not a ſtraw *Maſon's* old new records, produced in the year 1613. which was the matter of 50. years after the thing now mentioned, was ſacrilegiouſly and invalidly done, and moſt diſgracefully and ſhamefully cried down.) But thoſe could not give them any ſpiritual authority, power, or right to preach. For according to that received Maxim of the Law, *No man*

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can give more right then he himself hath, Cook. lib. 4. Therefore, *&c.*

2. Moreover, a Bishop is to be ordained by two or three Bishops: *Concil. Apostol. Can.* 1. And a Priest, and likewise a Deacon, and the rest of the Clergy by a Bishop, *ibidem Can.* 2. *con. Trident. Sess.* 23. *can.* 7. But this Apostolical and needful manner of Ordination, or Mission, they never yet had: for they rejected it quite, and brought in an Heretical Fashion in its stead, in *Edward* the Sixths time. Neither, if they were willing, could they have: for, as I said before, their Bishops from the beginning of their Reformation, had no other Ordination, Consecration, or Mission, then the Commission of the King, or Queen; nor yet that, but during the King or Queens pleasure. For the sacrilegious, illicit, and invalid Ordination of, or by *Scory*, (which was the first pretended holy Mission of Protestants in *England*, and from whence they hitherto derive their orders) it was not worth a straw: witness the fore-mentioned Canons of the Apostolical Council, *&c.* And consequently, their pretended holy Orders, thence derived, are not worth a pins head. No more is the approbation of Tryers: Therefore they are not true Preachers. What are they then, forsooth, Intruders, Thieves, and Robbers, Hypocrites, ravenous Wolves and Murderers, sons of *Belial*, false Prophets, and Priests of *Baal*, which is their heresie, rebellion, and stubbornness against the Church. For *rebellion* (as they themselves, even in their newest Bible confess) *is as the sin of witch-craft, and stubbornness is as iniquity and idolatry*, 1 Samuel (as they call it) 15. 23.

3. Now if the Protestant, or Sectarian Preachers and Teachers be such, what must the Protestants and Sectaries themselves be? if the light that is in them be darkness, how great shall the darkness it self be? if the blinde lead the blinde, shall they not fall both into the ditch? sure enough they shall, even into the ditch of everlasting burning brimstone and fire, where shall be howling, and crying, and weeping, and lamenting, and gnashing of teeth for ever: unless they be converted, do pennance, and live in the true Church; in which must al-

wayes be true Preachers and Teachers; *for the conſummation of Saints, to the work of the Miniſtery, and edification of the Body of Chriſt*; Epheſ. chap. 4. v. 11. But in the Proteſtant or Sectarian Church are not ſuch; as now proved: Therefore the Proteſtant, or Sectarian Church is not the true Church of true Believers. *How ſhall they believe in him, whom* (not *of whom*, as their Bible ſaith, of purpoſe to excuſe themſelves: See above) *they have not heard? or how ſhall they hear without a Preacher? or how ſhall they preach unleſs they are ſent?*

4. Note this well, gentle Reader, and conſider ſeriouſly with your ſelf, how deplorable a thing it is, to ſee ſuch hypocritical Intruders to ſtand in a Pulpit, or Tub, with ſuch a brazen-fac'd Book, as is their unjuſt, corrupt, and perverſe Bible in their hand, lulling the poor ignorant people to the ſleep of death by theſe words. *Thus ſaith the Lord*, when the Lord ſaith no ſuch thing. Are not thoſe they of whom the Lord himſelf ſaith, Jer. 14. 14. *They propheſie falſly in my name, I ſent them not, and I did not bid them, neither did I ſpeak unto them: a lying viſion and divination, and fraudulence, and ſeduction of their own hearts they propheſie unto you*: See more, Deut. 13. 5. Item 18. 20, *&c.* And when they have done with their *Thus ſaith the Lord*, and can ſay no more, then they rouſe up their ſlumbering ſpirits by ſinging unto them one of *Thomas Sternholds*, *Jack Hopkins*, or *Robin Wiſdoms* Pſalms: ſuppoſe, *from Turk and Pope*, &c. which ſacrilegious Pſalm, or diabolical Song, paſſeth with theſe deluders, and their deluded Auditors and Choriſts, for holy Scripture, and the word of God, as well as *Dixit Dominus*, *Domino meo*, &c, O Times! O Manners! O God amend them. *Amen.* See *Eraſmus* ſenior and junior, who copiouſly prove this ſubject.

The

The fifteench Chapter.

All our Adverſaries Objections anſwered.

1. TO your objections out of the Bible I anſwer, what you object, is either out of the Sectarian Bible, or out of the Catholique; if out of the Sectarian Bible, this is unjuſt, corrupt, and perverſe as above proved: Therefore not to be regarded. If out of the Catholique Bible you object any thing, what you object either needs an Interpreter of its true ſenſe and meaning, or no: if it needs an Interpreter, you are not the Interpreter, but the Church, as above proved alſo: if it needs no Interpreter, why would you interpret it contrary to the inerrable Catholique Churches common ſenſe and meaning of it?

2. To all your objections whatſoever, whether out of Scripture, Councils, or Fathers, *&c.* I anſwer, what you object either is a Controverſie or not: if it be a Controverſie, the Church is Judge, not you, as above proved: if it be not a Controverſie, why would you controvert it?

3. All the Controverſies, lightly touched in this Book, are largely handled by the moſt eminent Cardinal *Bellarmin*, *Becanus*, and other ſuch Catholique Controvertiſts, who plainly anſwer, and clearly refute all that Hereticks could ever yet object, which if you have no leaſure to read, nor learning to underſtand, ſee my *Hinge of Controverſies* in three Books, of which this is a brief Compendium. Item the Manual of Controverſies, or the Touch-ſtone of the Reformed Goſpel, or other ſuch little Engliſh Books, and you ſhall be ſatisfied, if true Scripture, right reaſon, General Councils, holy Fathers, and conſent of all ages may ſatisfie you.

4. In the mean time let no body be offended by this little Book, which was intended for the good of many: but if any can contradict it, let him anſwer it briefly and clearly according to its Chapters and numbers, without any quirks or quibbles, premitting alwayes thoſe, word by word before his own

anſwer to them; otherwiſe know himſelf to have done nothing; and therefore his nothing to deſerve no reply. Let him alſo remember that if he calumniates or ſayes any thing againſt the holy Catholick Roman Church, he muſt prove it, elſe he is already anſwered, *Gratis dicitur quod non probatur.*

Now then let God live, let *Jeſus Chriſt* reign, let the Pope of *Rome* govern in ſpiritual matters, let our moſt Gracious Sovereign King *Charles* the Second rule long and happy in Temporal Affairs, let the Holy Roman Catholick Church flouriſh, let all Heatheniſh Statutes, Cruel Laws, and Raſh Oathes made againſt her, be repealed and aboliſhed; let all Schiſmatiques, Sectaries, and Heretiques be converted, and ſo reconciled and live; and *remember me, my God, in good.* Amen.

This and all the reſt of my little labours, and my ſelf, I ſubmit to the unerrable Judgement of the Holy Roman Catholique Church.

A. S.

IesV Deo ſanCtIſsIMo LaVs.

Gloria, laus & honor tibi ſit Rex Chriſte Redemptor,
Cui puerile decus prompſit Hoſanna pium.
Amen.

The

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